

VICTORIA UNIVERSITY



3 1761 04324 9226

THE  
JAPAN  
CHRISTIAN  
YEAR BOOK  
1932



THE LIBRARY  
of  
VICTORIA UNIVERSITY  
Toronto



The George A. Warburton  
Memorial Collection  
Presented to  
The Canadian School of Missions  
by A. A. Hyde, Esq., Wichita, Kansas.







# THE JAPAN CHRISTIAN YEAR BOOK

continuing

The Japan Mission Year Book

being the thirtieth issue of

## The Christian Movement

in

Japan and Formosa

*Issued by*

THE FEDERATION OF CHRISTIAN MISSIONS  
IN JAPAN

*Editor :*

WILLIS C. LAMOTT

*Editorial Committee :*

MRS. J. S. KENNARD

S. H. WAINRIGHT

H. V. E. STEGEMAN

H. F. WOODSWORTH

*Published by*

KYO BUN KWAN

Ginza, Tokyo

1932

**THE JAPAN CHRISTIAN YEAR BOOK**  
**THE CHRISTIAN MOVEMENT IN JAPAN**  
**AND FORMOSA**

Is on sale at the following places:

*In Japan,*

**Kyo Bun Kwan, Ginza, Tokyo.**

*In Korea,*

**Christian Literature Society of Korea,**

Chong-no, Seoul.

*In China,*

**The Mission Book Company,**

18 Peking Road, Shanghai.

*In Great Britain,*

**Kegan Paul, Trench, Trubner & Co., Ltd.**

39 New Oxford St., London, W.C., 1.

*In America,*

**Committee of Reference and Counsel,**

419 Fourth Avenue, New York City, N. Y.

Price in Japan: **Yen 2.50**

## FOREWORD

---

A glance at the title-page will show that this publication has undergone another and, we hope, a final change of name. This was made necessary as a result of a recent action of the Federation of Christian Missions to the effect that the two publications of the Federation should hereafter be issued by that organization "in consultation with" a committee appointed by the National Christian Council. Hence this publication can now be more correctly spoken of as a "Christian" than as a "Mission" Year Book.

The committee appointed by the National Christian Council to assist in the publication of the Year Book consists of Rev. Akira Ebisawa, who was elected Associate-editor, Mrs. Tsuneko Gauntlett, Professor T. Matsumoto, and Dr. T. Takamatsu. This committee has already been of vital assistance in consultation concerning the next issue of the Year Book, but unfortunately its appointment came too late to be of aid in preparing the present issue. Owing to the fact that they did not share the responsibility for this issue, it was considered wise to omit their names from the title-page.

As a result of the widened scope of the book, it has been thought best to introduce a department on "Reports of Cooperative Christian Organizations", which it is hoped will be of interest. The articles on Christian work in Formosa have been included among those of Japan. An attempt has been made this year to make the articles presented as comprehensive and authoritative as possible, and devoted to facts rather than to opinions. We have not been entirely successful in this aim, but we have avoided as far as possible encroaching upon the domain of our sister publication, "The Japan Christian Quarterly".

Wherever possible the Directories published in the Year Book of the National Christian Council ("Nenkwan") have been taken as the standard in the compilation of the Directories included in this volume. However, ours are not mere revisions of the "Nenkwan" lists, and in many instances they will be found to be more accurate and true to existing facts than those of the Japanese publication.

Unfortunately, the Statistics published in the two Year Books were based upon different periods, so that it was found impossible this year to cooperate with the National Christian Council in this respect. The "Nenkwan" statistics for Japanese organizations are taken from the official publications of the organizations studied, and cover the year 1930, while ours are carefully prepared estimates for the year 1931. The "Nenkwan", however has not been so fortunate in gathering Mission Statistics, so that in this respect those found in this present volume will be found to be more authoritative. Furthermore, the "Nenkwan" statistics do not present the facts which are deemed necessary by the Mission organizations abroad for whose use our Statistics are primarily gathered. Plans have already been taken, however, to remove these discrepancies, and to unify the Statistics of the Year Book and the "Nenkwan" beginning with the next issue of each publication. The ideal set before us is to have one official set of Statistics for both the Japanese and the English publication.

The Editor wishes to thank those who have cooperated in the work of the Year Book this year, including the Committee, the contributors of articles, and especially those who have fulfilled so well the arduous and thankless task of preparing the Directories and Statistics.

Owing to the fact that the "Japan Christian Quarterly" for April contained an extensive survey of the history, production, and methods of using Christian Literature in Japan, the special section on this subject has been omitted from this number of the Year Book. However, excellent summaries of the work of the Christian Literature Society, the Christian News Agency, and the Bible Societies will be found in part three.

A word should be said concerning the date of publication of this edition of the Year Book. The material was prepared and in the hands of the Editor by the end of February, in the hope that the book might leave the press by the first of April. Its postponement until the end of June was due to the fact that the publishers did not feel that sales of the 1931 edition were large enough to warrant bringing out the current edition at the earlier date.

---

## CONTRIBUTORS

(Figures in parenthesis indicate dates of first arrival in Japan).

---

*The Editor* (Review of the Year. Japanese Christianity in 1931) is a Presbyterian. (1919).

*Mrs. Tomiko Wada Kohra, Ph. D.*, (International Relations of Japan in 1931), a professor in the Japan Woman's College, completed a "friendship visit" of China just before this article was written.

*Mr. Soichi Saito* (The Manchurian Situation) is the well-known General Secretary of the Tokyo Y. M. C. A.

*Miss Esther B. Rhoads* (The Peace Movement in Japan) is a member of the Friends' Mission, connected with the Friends' Girls' School, Tokyo. (1921).

*Rev. Seishu Kawashiri, B. D.*, (The Anti-religion Movement and its Significance) is a Methodist, dean of the Academy, Aoyama Gakuin.

*Rev. G. W. Bouldin, D. D.*, (The Financial Depression and Missionary Work) is a member of the Southern Baptist Mission, and president of Seinan Gakuin, Fukuoka. (1906)

*Rev. C. W. Iglehart, D. D.*, (The Churches in 1931) is a member of the Methodist Episcopal Mission, and is director of rural evangelism of the Japan Methodist Church. (1909)

*Rev. Akira Ebisawa*, General Secretary of the National Christian Council of Japan, is a Congregationalist.

*Rev. Toyohiko Kagawa D. D.*, is the well-known evangelist, author and social-worker.

*Rev. John K. Linn*, (The Kingdom of God Movement) is a member of the Lutheran Mission, professor in the Lutheran Theological Seminary, Tokyo, and a member of the Central Committee of the Kingdom of God Movement. (1915)

*Rev. Ira D. Crewdson* (The Evangelisation of Rural Japan) is a member of the Disciples' Mission, engaged in rural evangelistic work in Fukushima. (1922)



*Rev. Fred D. Gealy, Ph.D.*, (The Revised Union Hymnal) is a member of the Methodist Episcopal Mission, professor in the Theological Department of Aoyama Gakuin, Tokyo, and member of the Hymnal Revision Committee. (1923)

*Mr. James I. Dickson* (Religion of the Ami Tribe) is a member of the Presbyterian Church in Canada Mission, and is located in Tansui.

*Rev. Sabrow Yasumura*, General Secretary of the National Sunday School Association, is a Baptist.

*Mr. J. Howard Covell* (Religious Attitudes of Middle School Boys) is a professor in Kwanto Gakuin, Yokohama, and a member of the Northern Baptist Mission. (1920)

*Mrs. A. K. Reischauer* (The Education of Defective Children in Japan) is a member of the Presbyterian Mission (U.S.A.) and principal of the Japan Oral School for the Deaf. (1905)

*Rev. Edward Band* (Educational Problems in Formosa) is principal of the Presbyterian Middle School in Tainan, conducted by the English Presbyterian Mission. (1912)

*Rev. P. G. Price, D.D.* (Social Reconstruction and Christianity) is a member of the United Church of Canada Mission, and director of the Negishi Community Center. (1912)

*Dr. Rudolph B. Teusler* (Clinical Medicine and Public Health in Japan) is well-known in Japan and abroad as head of St. Luke's Medical Center. (P. E. 1899)

*Rev. Henry V. E. Stegeman, D.D.* (Medical Service and Health Promotion—a Symposium), a member of the R. C. A. Mission, is connected with Meiji Gakuin and the Nihon Theological Seminary. (1917)

(A "Who's Who" of the contributors to the Symposium will be found at the close of the article.)

*Rev. S. H. Wainwright, D.D., M.D.* (Revising an Earlier Judgment) at present Secretary of the Christian Literature Society, came to Japan first in 1888 as a medical missionary.

*Mrs. Tsuneko Gauntlett* (Advance in Social Reform in Japan) is in the front rank of Japanese women workers for peace and social betterment.

---

## CALENDAR OF PRINCIPAL EVENTS

1931

---

### January

- 2,3 Kingdom of God Movement Conferences in Kwanto and Kwansai districts.
- 15 45th Anniversary Celebration, Hokusei Jo Gakko, Sapporo. (P. N.)
- 26 Fact Finding Commission Conference, Tokyo.

### February

- 11 Corner-stone laying, Eldredge Fowler Memorial Hall, Doshisha Girls' School, Kyoto.

### March

- 10 Dedication, Wrestling and Fencing Hall, St. Paul's University, Tokyo.
- 13 Annual Conference, Methodist Protestant Church, Shizuoka.
- 19 Annual Conference, Evangelical Church, Tokyo.
- 19 Annual Conference, United Brethren Church, Kyoto.
- 23 West Japan Conference, Methodist Church, Kyoto.
- 25 West Japan Convention, Baptist Church, Hiroshima.
- 30 Farewell Meeting for Dr. A. L. Warnshuis (National Christian Council).

### April

- 1 Annual Convention, Yotsuya Mission Churches, Tokyo.
- 5 Corner-stone laying, National S. S. Association Building, Tokyo.
- 9 Training School for Peasant Gospel School Leaders, Union Church, Tokyo. (Kingdom of God Movement).
- 13 Resignation Hamaguchi Cabinet, succeeded by Minseito Cabinet headed by Reijiro Wakatsuki.
- 18 Convention, National Sunday School Association and celebration of twenty-fifth anniversary, Kyoto.
- 24 Arrival of Dr. Kenyon L. Butterfield in Japan, for rural survey.
- 25 Reorganization of Evangelical Lutheran Church in Ja-

pan, under new constitution, giving greater autonomy to the Church.

- 25 Dedication, Kwanto Gakuin Settlement, Yokohama. (A. B. F.)

### May

- 1 15th Anniversary Celebration, Sturges Seminary (Baiko Jo Gakuin), Shimonoseki, (P. N.-R. C. A.)  
18 National Conference for the Promotion of International Peace through Religion, Tokyo. (Representatives from Shinto, Buddhism, and Christianity.)  
19 Opening of new Theological Hall, and dedication of Charles Oscar Miller Memorial Chapel, Aoyama Gakuin, Tokyo.  
22 Annual Conference, Christian Church, Tokyo.

### June

- 10 East Japan Conference, Baptist Church, Arima.  
16 Dedication *Kirisutokyo Kaikan*, (Christian Building), Tokyo. (National S. S. Association)  
25 Completion Rural Survey by Dr. Butterfield (N. C. C.)  
27 Alleged murder of Captain Nakamura by Chinese Soldiers.

### July

- 2 Departure of Fact-finding Commission  
8 First Conference on Rural Evangelism, Gotemba. (Kg. of God Mvt)  
29 Annual Conference, Federation of Christian Missions, Karuizawa.

### August

- 1 Summer School of National Christian Education Association, Gotemba.  
26 Death of Ex-premier Yuko Hamaguchi.

### September

- 1 All Japan Conference on Evangelism, Gotemba (Kingdom of God Movement.)  
1 Completion of new four-storied office building, Omi

Hachiman. (O. M. J.)

- 9 Organization of China Famine Relief Movement in Japan. (N. C. C.)
- 15 Organization of T. C. Winn Memorial Mission, Kanazawa. (P. N.)
- 15 Ground-breaking, Christian Literature Society Building, Ginza, Tokyo.
- 18 Outbreak of Hostilities in Manchuria.
- 22 Organization of Association for Overseas Evangelism, Tokyo.
- 28 Arrival of Commission on Church History from America.

### October

- 1 20th Anniversary Celebration, Kyushu Gakuin, Kumamoto, and dedication of new library and science building. (L. C. A.)
- 9 47th Annual Convention Congregational Church, Osaka.
- 9 45th Annual Syned, *Nihon Kirisuto Kyokwai*, Tokyo.
- 12 Corner-stone laying, Administration Building, Kobe College, Nishinomiya.
- 15 Arrival Christian Education Commission from America.
- 15 Dedication Ida E. Hyde Memorial Educational Plant, Omi Hachiman, (O. M. J.)
- 15 Dedication Household Science Bldg., Matsuyama Girls' School, (A.B. C. F. M.)
- 16 40th Anniversary Celebration, Matsuyama Night School, (A. B. C. F. M.)
- 24 League Council Resolution urging withdrawal of Japanese troops to within Manchurian railway zone.
- 26 First Official Statement Japanese position on Manchuria incident,
- 28 Inauguration Dr. Yoshimune Abe as dean of Theological Department, Aoyama Gakuin, Tokyo.

### November

- 1 National Y. W. C. A. Conference, Tokyo.
- 2 Dedication Library-Administration Building, Woman's Christian College of Japan, Tokyo.
- 2 60th Anniversary Celebration of opening of Woman's Union Mission work in Japan.

- 2 Dedication new building of Doremus School, (Kyoritsu Jo Gakko), Yokohama. (W. U.)
- 4 20th Annual Conference, National Christian Education Association, Osaka.
- 5 Dedication, Students' Union Building, St. Paul's University, Tokyo.
- 6 Annual Conference, Christian News Agency, Omi Hachiman.
- 7 Opening of new building, To-o-gijiku, Hirosaki, (M. E. C.)
- 10 Ninth Annual Conference, National Christian Council of Japan, Tokyo.
- 11 Death, Viscount Eiichi Shibusawa, Tokyo.
- 16 Re-convening of League of Nations Council.
- 18 Capture of Tsitsihar by Japanese troops.
- 29 Corner-stone laying, Amherst Building, Doshisha University Kyoto.

### December

- 7 Conference of Commission on Christian Education, Tokyo.
- 9 Memorial Meeting for Viscount Shibusawa, Tokyo (N. C. C.).
- 10 Appointment of International Commission to Investigate Manchurian problem by League Council.
- 10 Publication first edition, Revised Union Hymnal.
- 11 Resignation, Wakatsuki Cabinet, succeeded by Seiyukai Cabinet headed by Tsuyoshi Inukai.
- 12 Inauguration of bandit-suppression campaign by Japan in Manchuria.
- 13 Laying of an Embargo on the Export of Gold from Japan by Inukai Cabinet.
- 20 Reception for first Ethiopian Ambassador to Japan, Tokyo, (N. C. C.)
- 27 Japanese reply to memorandum of three powers concerning activities in the neighborhood of Chinchow.
- 30 Evacuation of Chinese troops from Chinchow.

(In addition to the above, notices were received of the dedication of a large number of chapels, which for reasons of lack of space, cannot be printed. Ed. J. C. Y. B.)

---



# TABLE OF CONTENTS

---

	Page
FOREWORD .....	iii
CONTRIBUTORS.....	v
CALENDAR OF PRINCIPAL EVENTS .....	vii
CONTENTS .....	xi

## PART I.—JAPAN TO-DAY

Chapter I.—Review of the Year.— <i>The Editor</i> .....	1
Chapter II.—International Relations of Japan in 1931.— <i>Tomiko Wada Kohra</i> .....	15
Chapter III.—The Historical Background of Recent Events in Manchuria— <i>Soichi Saito</i> .....	23
Chapter IV.—The Peace Movement in Japan— <i>Esther B.</i> <i>Rhoads</i> .....	33
Chapter V.—Japanese Christianity in 1931.— <i>The Editor</i> ...	43
Chapter VI.—The Anti-religion Movement and its Signifi- cance— <i>Seishu Kawashiri</i> .....	53
Chapter VII.—The Financial Depression and Missionary Work— <i>G. W. Bouldin</i> .....	61

## PART II.—THE GROWING KINGDOM OF CHRIST

### The Church and Evangelism

Chapter VIII.—The Churches in 1931— <i>Charles W. Iglehart</i> ..	71
Chapter IX.—The National Christian Council— <i>Akira Ebi-</i> <i>sawa</i> .....	83
Chapter X.—A Real Kingdom of God Movement— <i>Toy-</i> <i>hiko Kagawa</i> .....	91
Chapter XI.—The Kingdom of God Movement— <i>John K.</i> <i>Linn</i> .....	101
Chapter XII.—The Evangelization of Rural Japan— <i>Ira D.</i> <i>Crewdson</i> .....	109

	Page
Chapter XIII.—The Revised Union Hymnal— <i>Fred D. Gealy</i> .	125
Chapter XIV.—The Religion of the Ami Tribe— <i>James I. Dickson</i> .....	137

### Christian Education

Chapter XV.—The Future of Christian Education in Japan <i>The Japanese Joint-Committee on Education</i> ...	141
Chapter XVI.—Religious Education in Japanese Churches <i>Sabrow Yasumura</i> .....	151
Chapter XVII.—Religious Attitudes of Middle School Boys <i>J. Howard Covell</i> .....	159
Chapter XVIII.—Educational Problems in Formosa— <i>Edward Band</i> .....	169
Chapter XIX.—The Education of Defective Children in Japan— <i>Helen O. Reischauer</i> .....	179

### Christian Social Welfare Work

Chapter XX.—Social Reconstruction and Christianity.— <i>P. G. Price</i> .....	187
Chapter XXI.—Clinical Medicine and Public Health— <i>Rudolph B. Teusler</i> .....	201
Chapter XXII.—Medical Service and Health Promotion as a Field for Christian Effort— <i>A Symposium</i> conducted by H. V. E. Stegeman .....	209
Chapter XXIII.—Revising an Earlier Judgment— <i>S. H. Wainright</i> .....	231
Chapter XXIV.—Advance in Social Reform in 1931— <i>Tsuneko Gauntlett</i> .....	237

## PART III.—REPORTS OF COOPERATIVE CHRISTIAN ORGANIZATIONS

1. The Thirtieth Annual Meeting of the Federation of Christian Missions, .....	247
2. School of Japanese Language and Culture.....	259
3. Christian Literature Society .....	263

	Page
4. Japan Christian News Agency .....	271
5. National Christian Education Association .....	275
6. Kindergarten Union of Japan .....	279
7. Scripture Circulation in Japan .....	281
8. National Sunday School Association .....	285
9. Woman's Christian Temperance Union .....	287
10. National Temperance League .....	289
11. League for the Abolition of Prostitution .....	293

#### **PART IV.—MISSIONARY OBITUARIES**

Obituaries for 1931-32—Gideon F. Draper .....	299
---	-----

#### **PART V.—DIRECTORIES & STATISTICS**

1. English-speaking Congregations in Japan .....	311
2. Christian Educational Institutions — <i>Howard D. Hannaford</i> .....	313
3. Christian Social Institutions— <i>Mildred Anne Paine and Toshiko Nishida</i> .....	
4. Headquarters of Religious and Social Organizations <i>Howard D. Hannaford</i> .....	
5. Statistics for 1931— <i>George Burnham Braithwaite</i> ...	
<i>a)</i> List of Mission Boards and Churches .....	
<i>b)</i> Statistics for the year 1931 .....	
6. Japan and Formosa Missionary Directory— <i>Harvey Thede</i> .....	
<i>a)</i> List of Mission Boards and Churches .....	353
<i>b)</i> List of Missionaries by Towns .....	357
<i>c)</i> List of Missionaries by Missions .....	367
<i>d)</i> Alphabetical List .....	377

#### **ADVERTISEMENTS AT END OF BOOK**



PART I

J A P A N  
T O - D A Y





**Part I.**

**JAPAN**

**TO-DAY**

Chapter I

**REVIEW OF THE YEAR**

---

*The Editor.*

**The Political Situation.**

In considering the political situation in Japan it is well to bear in mind that, more than in most other countries, there are two distinct streams of political life, the surface current which can be observed by the world at large, and the deep, hidden current which actually determines the trend of affairs. With this latter stream we cannot attempt to deal.

The most noteworthy event in the observable outward stream of Japanese political life during 1931 was the fact that within a twelve-month three different Cabinets have guided the affairs of the Japanese empire.

At the beginning of the year the Minseito party, with Baron Shidehara as acting-premier in the absence of Premier Hamaguchi, who was in the hospital as a result of an attempted assassination in November of the year before, was in power. Violent attacks from the opposition parties and deep discontent within his own, led Hamaguchi again to take the reins of office and to make a tragic appearance in the Diet on March 10th in an attempt to silence his enemies. His efforts were unsuccessful. On April 13th the entire Cabinet resigned, to be succeeded by another Minseito Cabinet headed by Reijiro Wakatsuki, newly-created a baron in recognition of his efforts on behalf of Japan at the London

### Naval Conference.

The Wakatsuki regime lasted until December 11th, and now is recognized as having been but a "stop-gap" in the succession of Japanese parliaments. Its short term of office—7 months and 28 days—was sixth in point of shortness as compared with the 28 cabinets which preceded it. In the point of policy it was a continuation of the Hamaguchi cabinet, but, lacking the forceful, aggressive leadership of the former, it failed to carry to an issue many of the most important policies which it inherited. To summarize its achievements :

(1) The retrenchment policy of the Hamaguchi government was continued, albeit somewhat half-heartedly. The salaries of all government employes receiving over ¥100 a month were cut 10 percent, thus effecting for the nation a saving of ¥9,884,000 annually, and setting a necessary example to the people at large. (2) The pension regulations were reduced by 10 percent, and other evils in this branch of the civil service were remedied. (3) The Manchurian Crisis occupied the center of the stage during the last few weeks of the Cabinet's tenure of office. Although the so-called "negative policy" of the capable Foreign Minister, Baron Shidehara, was opposed at every step by the opposition party and military authorities, it resulted in a change of sentiment in League of Nation circles toward Japan. The Government did not press educational or administration reform, two very important policies initiated by the Hamaguchi Cabinet. That Wakatsuki was not the man of the hour, soon became apparent to all ; that he was not able to maintain the internal unity of his party which was the chief reason for his appointment, brought about his downfall.

In the autumn, following the formation of a National Government in England, the home minister of the Wakatsuki Cabinet, Mr. Kenzo Adachi, from mingled patriotic and personal motives, began agitating for a Coalition Cabinet in this country. He pressed the issue against the wishes of the large majority of his colleagues, with the result that, on December 11th, the Cabinet resigned *en bloc*, and was succeeded by a government headed by Mr. Tsuyoshi Inukai, the aged leader of the Seiyukai.

The inauguration of the new Cabinet was immediately followed by the embargo upon the shipment of gold from the country, and the abandonment of all the retrenchment policies of the previous government. In the session of the Diet which convened on December 26th, the government party has only 171 seats as compared with 259 for the Minseito, and to most observers an early dissolution seems inevitable. However, neither party seems anxious to press the matter, the Minseito because of the unfavorable attitude of the public mind, and the Seiyukai because it has not yet secured complete control of the government machinery. Since the opening of the new year, an attempt on the part of a Korean revolutionary to bomb the imperial procession returning from the military manoeuvres resulted in the blanket resignation of the Cabinet, which His Majesty graciously declined to accept. Public indignation, however, against Inukai and his colleagues for not carrying their resignations into effect is so high that, should a general election be precipitated, the chances of the two parties would seem to be about even. Meanwhile a wholesale change of prefectural officials throughout the country indicates that the Seiyukai is mending its political machinery in anticipation of that impending "Day".\*

A glance backward over parliamentary affairs in Japan during the past year is not cheering to the friends of popular government. According to newspaper reports, the Diet chamber, at times, with chairs and tables thrown up as barricades, resembled a city in a state of siege, with the contending political parties well organized for the most effective prosecution of a battle of chair-throwing, fist-fighting, and high-powered shouting.

The number of true liberals in the Diet is pathetically small, their place in the opposition being taken by the proletarian groups, whose lack of judgment only too often prejudices the cause they represent. About twenty members of both houses are said to be Christians, although at

---

\* As a result of the General Election held on February 20th, the Seiyukai was returned by a large majority. On account of dissension in its ranks, however, it is doubtful whether the present government will survive the special short session of the Diet called for March. Rumors of a national or coalition government are being revived.

a reception held in their honor by the National Christian Council, only seven or eight were present. Among this number, however, are several outstanding Christian leaders.

Discontent with parliamentary government as being inefficient and corrupt is assisting the spread of Fascist ideas throughout Japan, but as yet the ultra right-wing has not yet become a force to be reckoned with in national affairs. The use of hired ruffians and politics by intimidation and violence, both of which are time-honored political methods in Japan, have been much in evidence in 1931.

### **The Social Situation.**

The entire social fabric of Japan has been impregnated by the steadily increasing intensity of the economic depression. Its effects upon the life of the people here have been similar to the effects observed in other countries.

Unemployment has increased during the year. Official figures of the number of unemployed actually listed by government agencies at the end of 1931 numbered 410,000, compared with 300,000 at the end of 1930. The actual number is probably somewhat over one million, but even this, as will be seen, is proportionately lower than other countries. The extent of wage-cutting and dismissals has likewise been much less here than abroad.

According to statistics published by the Governmental Statistical Bureau in November of this year, the number of factories employing over 10 workmen declined by 10,000 during the year, the number of employes being 160,000 less than twelve months before. This cutting down of the size of the staff has been noticeable among the larger factories, but, on the other hand, smaller factories have increased the number of their employes.

The average number of employes to a factory was reported as being 25 as against 28 for the preceding year, the entire number having declined by ten per-cent as compared with 1930. Bankruptcies have been frequent, it being estimated that over ten thousand men have been thrown out of work by such failures.

The number of factories employing less than 10 "hands" has increased during the past year—in the region around



Tokyo, by over 5,914. They were established at the rate of 200 per month throughout the year, many of them employing at low wages the skilled workmen thrown out of employment by other larger factories. Many disappeared after a brief but checkered existence.

The number of mine laborers has declined from 286,963 in 1930, to 258,469 in September 1931, due to large-scale closing down of mining operations. This latter figure is less than half that of 1919, the peak year in the history of Japanese mining.

### **Rural Distress.**

The brunt of the economic depression has been borne by the rural communities of Japan, where the severity of conditions has been augmented by distress caused by a rice famine.

The rice crop for the year 1930 was over-abundant, being twelve per-cent larger than the average for the previous five years. This resulted in a lowering of the market price to such a degree that the income of farmers was 35 per-cent less than the year before, but with rent, land-taxes, interest and living expenses remaining unchanged. Unable to meet their financial obligations, rural communities were forced to retrench by cutting the salaries of town officials and school teachers, and closing down schools. While, on the other hand, many rural banks closed their doors, owing to the general tendency of money to gravitate toward the cities. In certain rural districts it was estimated that over 80 per-cent of the population neglected to pay their taxes.

On top of this the rice crop in 1931 was the worst in thirteen years. There was a total yield of approximately 55,028,000 *koku*, an 8 per-cent decrease over the five-year average, and less by 5,230,000 *koku* than enough to meet the needs of the country. In spite of this under-production, the market price of rice in December 1931 was less than it was the year before, this being accounted for by the fact that large stocks of last year's surplus were still on the market, and the fact that farmers, being in dire need of ready cash, could not hold back their stocks until

the rise of the market.

Conditions are worst in Aomori and Iwate prefectures in Northeast Japan, and in the Hokkaido. According to the Yomiuri Shinbun for December 11, over a million persons were without food in these districts at that time. Reports of the famine victims eating roots and herbs are seen in the daily papers. An imperial grant of twenty thousand yen was made to help the suffering of these people, as an example to the rest of the country; the Christian churches have given largely through the special fund collected by the National Christian Council; and, according to the Japan Advertiser for December 22, a surplus stock of 350,000 bushels of rice held by the government was sent to the relief of the suffering inhabitants of the north.

The famine will increase the economic burden of the farming population. Starving tenant-farmers will be forced to default in land rent, one of the main sources of income of landlord farmers, thus adding to the burdens carried over from the year before. Grave social abuses also arise. It was reported in the newspapers that the government was forced to send physicians from Tokyo to the famine districts, owing to the fact that large numbers of resident doctors had left because they could not collect their fees. According to other reports, most of the marriageable girls in some sections of these prefectures have left to make their own way as household servants, waitresses, geisha and prostitutes, thus aggravating social evils in other districts.

### **“Dangerous Thought.”**

The “Communist Menace” has not been to the fore so much as in 1930. In May of 1931 a plot involving the arrest of two hundred or more persons was revealed by the police. In the early summer a large number of students from all over the country were detained by the authorities and examined on the charge of being Communist “organizers”. Among this number were students, both boys and girls, from Christian schools, but their proportions were insignificant as compared with the number taken from government schools.

Close observers view with apprehension the growth of reactionary movements among the youth of Japan. Promoted as an antidote to communism and radicalism, the cults of ultra-nationalism may prove to be as great a "menace" to the country as the left-wing activities which they were designed to suppress.\*

### Foreign Trade.

According to a report released by the Ministry of Finance, the total amount of imports for the past year exceeded by ¥139,839,000 the total amount of exports. As compared with 1930, there was a decline in exports of 22.3 per-cent, and a decline in imports of 21.5 per-cent, the excess of imports for the year being 13.5 per-cent less than 1930. These trade figures include all Japanese territory and possessions.

Japanese foreign trade, 85 per-cent of which is with the United States and Asia, was vitally affected by the continuation of the economic depression in America, the imposition of import duties in India, and the Yang-tze flood and anti-Japanese boycott in China. On December 20th, the chairman of the Shanghai Japanese Chamber of Commerce stated that approximately 700,000 tons of Japanese cargo were lying in Shanghai, as a result of Chinese merchants breaking their contracts made before the laying of the boycott. These merchants also were suffering by holding large stocks of Japanese goods which could not be disposed of. The total damage to Japanese trade occasioned by the China boycott has been placed at 185,000,000 *taels* by the authority mentioned above.

Raw silk exports declined by ¥61,000, silk textiles by ¥22,000, and cotton textiles by ¥73,000 from the amount exported the year preceding. Only rice, tea, rayon textiles, and hats showed an increase over 1930 exports. The present business "slump" is the worst that Japan has yet experienced, and it is but slowly being realized that the improvement of conditions in Japan cannot be brought about without world-wide economic recovery.

---

\* Since the above was written, the assassination of Ex-finance-minister Inouye and Baron Dan by reactionary youths revealed the extent to which such movements may go.

## The Financial Situation.

The beginning of the year saw a continuation of the attempt to keep the nation on the gold basis by following the Hamaguchi policy of retrenchment. Prices fell, building activities were stimulated, money was cheap, and gradually Japanese capital began to find its way to foreign countries, especially England. If retrenchment had been more thorough-going, and if Europe had not suddenly been thrown into financial chaos in the late summer of the year, it is possible that Minister Inouye's far-sighted plan for keeping the nation on the gold standard might have succeeded.

But events in Europe decreed otherwise. In the middle of May, the Kredit Anstalt in Austria failed, influencing not only Austria but Germany, whose collapse was only prevented by aid extended by foreign countries. England was the next nation to be affected. A run on the pound sterling was experienced during July and August, when foreigners wildly called in their short-term credits, and although every effort was made to check the outflow of gold, England was forced to suspend the gold standard on September 21, followed by other nations in Europe and the British Empire.

Japanese capitalists, it is estimated, had over a billion yen tied up in pounds, and to offset this loss, they began frantically to speculate in buying dollars. Unable to control this by raising the discount rate, Inouye on October 3, authorized the Yokohama Specie Bank to start shipping gold abroad, and by December 5, ¥304,000,000 in gold had left the country, over four times the amount anticipated. The specie reserve of the nation was depleted to less than ¥500,000,000 which is considered to be the level necessary for safety.

On December 13, the day after the Inukai Cabinet assumed office, the embargo was replaced upon gold, and on December 17, note conversion was suspended. The dollar-yen exchange which had maintained a steady level throughout the year of around 49.3, suddenly fell to 35, below the low mark of 37.96 which had been brought on by post-earthquake conditions in 1924. The year closed with the

yen at 34, and commodity prices rising, some as high as 20 per-cent. The stock market, however, boomed, and the new year began with an air of prosperity.

The new Finance Minister, Mr. Korekiyo Takahashi hopes, through the ban on gold, to increase the export trade, stimulate domestic industry, quicken business operations, and relieve unemployment. The Asahi Shimbun attributes a profit of over sixty million yen to Japanese speculators as a result of the decline of the dollar-yen exchange, and a gain to industrialists with large stocks on hand, but beyond this can see nothing but an increased burden upon the average consumer and further difficulties for the harassed farming population of Japan. The new year will doubtless witness an uncontrollable tendency toward inflation which will result in permanent loss, rather than gain, to the nation.

### **Education.**

There have been, during the past year, several large-scale eruptions of student discontent. In several of the large self-supporting private universities of the countries, strikes have broken out which have caused considerable discussion owing to the fact that their object was to gain a reduction of tuition and other economic advantages for the students. Discontent was greatest among students of law and literature, whose chances of securing positions after graduation were growing slighter with the increase of the business depression. That radical agitators had a hand in fomenting these disturbances is undeniable, but apart from this consideration, the student demonstrations of 1931 served to call the attention of the public to the highly inflated condition of higher education in Japan.

Since the Meiji Restoration, the history of higher education has been one of continual expansion, and thus far there has been little difficulty in absorbing the graduates because of the business expansion which followed the European War. In recent years, however, with business contracting to more normal conditions, large numbers of young men equipped for business and professional life are thrown upon the mercy of society each March, and less than 20%

of them, it is reported, are able to find positions. In a country where such young men will accept only "white collar" jobs, this creates a class of educated unemployed, the *lumpen intelli* (to use a phrase popular at the moment) whose existence creates one of the major social problems of the present day.

The remedy for this situation can be found in nothing less than a reorganization of the educational system of Japan, whose purpose at present reaches its culmination in the training of young men for government service and the professions, and not in meeting the needs of modern social life in its various phases. It was hoped that the Hamaguchi and Wakatsuki governments would effect a reform of the educational system integrating it more closely with actual life, but the proposed Education Reform Bill, on account of pressure from interested parties, was withdrawn before it was presented to the Diet.

This bill contemplated an abridgment of the length of time required for completing an education, and for greater flexibility in the system so as to permit more vocational training, and although it has been shelved for the present, some such reform will eventually have to be effected. But a more needed reform and one that bears directly upon the purpose of Christian schools in this country—was suggested by the Osaka Mainichi in an editorial discussing this subject:

"It is not the system as such but the method of imparting knowledge to young people—the education proper—which urgently demands improvement. Many changes are needed for the substantiation of education—for replacing book-learning by learning through contact with realities. The most important of all is the change in the attitude of the teachers toward the subject-matter of instruction. Instead of taxing pupils' memories they should strive to stimulate their curiosity for knowledge, their desire for adventure in the field of learning."

The economic depression has caused the whole subject of the future maintenance of private schools in Japan to be much in the public eye. There are some large, and many small, so-called educational institutions in Japan, which profess to be maintained entirely by fees and tui-



tions, and some of which make a profit for their owners ; but it is doubtful whether large numbers of them will survive the present financial distress.

Christian schools, likewise, are realizing that they also have been following the so-called " self-support " policy too largely. The financial depression has affected our educational institutions from two sides : some have been forced to accept greatly reduced appropriations from abroad ; others have had their income from Japan reduced by decreases in enrolment ; while not a few have been forced to endure reductions from both sides. It has been brought home with great force to the Christian educators of Japan, (1) that a standard of education rightly termed " Christian " cannot be provided for the young people of this country on the basis of tuitions and fees received, and, (2) that if the future growth of our schools is to be assured, adequate endowment funds must be provided both from Japan and abroad.

### General.

The year witnessed the passing of several men of note in Japanese public life. On March 15, Sir Charles Eliot, world-recognized authority on Buddhism, formerly British ambassador to this country, died at sea en route to England from Japan, where he had spent several years, following his retirement from public service, in the study of Oriental religions.

Ex-premier Yuko Hamaguchi gave up his long struggle for life on the 26th of August, nine months after the wound received from a would-be assassin in Tokyo Station. Called into power at a time when the country needed his peculiar gifts of determination, fearlessness, and incorruptibility, his short term of office will long be remembered as an incentive to better government in Japan.

The death of Thomas A. Edison on October 18 was received in Japan with mourning as for a national hero, as indeed he was. No westerner has captured the imagination of the Japanese people so much as he, and, in a practical way none has contributed so much to the safety and comfort of modern Japan.



Within a month after the decease of Edison, Viscount Eiichi Shibusawa, the "Grand Old Man of Japan", passed away on November 11, at the advanced age of ninety-one. In the passing of this picturesque figure, one of the last links with the Meiji Restoration is broken, and one of the strongest advocates of Japan-American friendship and international peace is lost to the world. Not merely a successful business man, and one who did much to lay the foundations of modern business in Japan, Viscount Shibusawa was also a man of high ideals and wide human interests. One of his last public appearances was at the laying of the corner-stone of the new American Embassy, and just before his death he made an appeal over the radio from his sick-bed on behalf of the sufferers from the flood in China. A Buddhist, Viscount Shibusawa will long be remembered because of his interest in, and support of, Christian institutions in this country.

A daughter was born to their Imperial Majesties in March, and named Yorinomiya Aisuko, and although the expectations of the people has been set upon a son and heir to the throne, the advent of a fourth princess to the family of the Emperor and Empress was greeted with general rejoicing. The return of Prince and Princess Takamatsu from an extended tour of Europe and America, which was in many respects a "triumphal procession", was another occasion of rejoicing. Two visits from the King and Queen of Siam, en route to and from America, for an operation on His Majesty's eyes, were of general interest because of the imposing Buddhist ceremonies attending the occasions, indicating the existence, not often realized, of a close tie of religious and cultural interests between Siam and Japan.

### Foreign Contacts.

To the Christian and educational world of Japan, the visit of Canon H. B. Streeter for a series of lectures on religion in the Imperial Universities, made the year memorable. In the popular mind, however, the year will doubtless be remembered because of the visits of Douglas Fairbanks, Will Rogers, Floyd Gibbons, Mrs. Helen Wills

Moody, and Colonel and Mrs. Lindbergh. For two weeks the Lindberghs—"Ri San" and "An San" as they were familiarly called—were front-page news in very Japanese newspaper, and the scenes of enthusiasm which have greeted them wherever they have gone as ambassadors of friendship were more than duplicated in this country.

The year was memorable also in the realm of aviation. Flights were made to Japan from England by Miss Amy Johnson, from Germany by Miss Etzdorff, from Australia by Mr. Chichester, whose plane was wrecked in the sea off Wakayama prefecture, and from America via Siberia by Messrs. Pangborn and Herndon. Misfortune greeted the arrival of the last-mentioned fliers. From August 6, the day of their landing, until late in September they were detained and examined by the authorities on the charge of not having proper landing permits and of taking pictures of fortified zones. Finally, after their release, they took off on October 5th from Sabishiro Beach, in Aomori prefecture, arriving in Wrennatchee Airport, Washington, two days later, having completed the first non-stop flight across the Pacific Ocean.

It is a relief to the general public that, after many unsuccessful attempts, the Pacific has at last been spanned in one "hop", and it is to be devoutly hoped that, in spite of the cheap and unworthy publicity attending such "stunts", science will have been served in some way by this particular accomplishment. But, hereafter, Japanese newspapers will doubtless suffer from dearth of news material during the summer months.

---



## Chapter II

# INTERNATIONAL RELATIONS OF JAPAN IN 1931

---

*Tomiko Wada Kohra.*

Even a brief survey of Japanese international relations during 1931 must touch upon many contested points. The writer, therefore, will endeavor as far as possible to keep her own interpretations and opinions in the background, and deal only with the outstanding facts in the international situation. Inasmuch as in another article the background of the most important international event of the year—the so-called “Manchurian Incident”—will be discussed, it will not be necessary to go at length into that problem here.

International relations seemed to be going smoothly until the summer. The Chinese International Good-will Seminar was being conducted. Christian workers were interchanging visits of good will. Preparations were being made for international peace activities such as the Institute of Pacific Relations, which was held in Shanghai, and the World Disarmament Conference. To outward appearances, the relations between China and Japan were satisfactory, but close observers were anxious lest the unseen tension between the two countries should increase and bring matters to a head.

### **The Mampozen Incident.**

Then, early in the summer of the year, Korean farmers, many of whom live in Manchuria and have lived there for many years engaged in rice culture, clashed with the Chinese farmers resident in the same district. The Koreans needed abundant water supply for their rice, while the Chinese farmers, who raise “kaoliang”, a kind of Chinese millet,

needed dry soil. It was reported in Japan that the Chinese farmers in Manchuria did not recognize the lease right of the Korean farmers to water privileges, which, the Koreans insisted, were part of their rights under one of the items of the Twenty-one Demands which Japan made upon China in 1917. The water of the Koreans was, it is reported, cut off, and in the resulting quarrel, a number of Koreans were killed.

As a revenge for the Mamposan killing, the Koreans living in Korea were much stirred up, and a large mob attacked the Chinese quarter of Heijo (Pyeng-yang) one of the largest cities in Northern Korea. It is reported that some two hundred Chinese were killed. The Japanese police were much blamed for their inability to stop the matter in advance or effectively restrain it. Chinese people living in China held demonstrations against this loss of life among their citizens living in Japanese territory, and demanded protection of the Japanese government in the future. The Japanese government promised to make a money indemnity for the deaths.

### **The Captain Nakamura Incident.**

In the meanwhile, the loss of Captain Nakamura of the Japanese army began to be reported in the Japanese newspapers. According to these reports, Captain Nakamura was travelling in the interior of Manchuria bearing official passports of the Chinese government. He possessed some four thousand yen on his person, and is alleged to have been murdered on June 27 by government soldiers of the Chinese northern regiment, by order of the head of the regiment. The Japanese army quota stationed in Manchuria was much alarmed, and everywhere in army circles demands were made for a "strong attitude" to avenge the insult of the Chinese soldiers against the Japanese army men. This was the now-famous Nakamura incident. Many rumors went around as to the disdainful attitude of the Chinese militarists towards Japan, and so forth, but as yet the general public in Japan was very calm.

### **The Manchurian "Incident."**

The climax was reached on the night of the 18th of

September. At that time, it is reported, Chinese soldiers were found to be throwing bombs in an attempt to destroy a certain section of the South Manchuria Railway, to guard which Japanese troops are stationed in the railway zone. This happened late in the evening, and immediately the telephone lines were busy calling all sections of Japanese troops in the territory immediately to take up arms to protect the entire South Manchuria Railway line, as well as the lives of Japanese nationals residing in Mukden, Changchun, Kirin, and other cities. The instantaneous occupation of the whole line within twenty-four hours or so, produced in certain quarters suspicion as to the premeditated nature of the Japanese action. In reply, Japanese army men say that this preparedness was necessary owing to the fact that the railway guards were so small in number as compared to the huge mass of Chinese soldiers in the country surrounding the railway zone.

It is exceedingly difficult to find any real evidence as to which soldiers were the first to take the "overt act", but this much is evident, that the troops of both armies were burning with hot antagonism and hostility against the others.

Thus the Manchurian "incident" broke out, and for almost four months, hostilities were carried on throughout the vast fields of Manchuria, from Tsitsihar in the north to Chinchow, in the south, where the last stand of the Chinese soldiers was made by the troops of Marshall Chang Hsueh Liang who was at that time in Peiping. On the last day of the year, the Chinese troops evacuated Chinchow, and withdrew to within the Great Wall at Shanghaiwan, leaving Manchuria in the control of the Japanese.

### **Japan and the League.**

It will be necessary here to touch upon the activities of the League of Nations with respect to the Manchurian trouble. The League Council met in October in Geneva and discussed the matter, ending in the appointment of an Inquiry Commission, and the request that Japan withdraw her troops to a point within the railway zone by November 16th, the date of the re-convening of the Council. Japan

did not do so, but the Council, which met in Paris, after much discussion, on December 10th adopted a resolution urging the withdrawal of Japanese troops to the South Manchuria Railway zone "as speedily as possible", and also providing for an international commission of five members "to study on the spot" any circumstances which "threaten to disturb the peace between China and Japan." This resolution was hailed as a victory for Japan, inasmuch as the activities of the Japanese armies in driving out bandits were by tacit consent eliminated from the scope.

After the adjournment of the League Council memoranda were presented to Japan by Great Britain, France, and the United States, expressing apprehension concerning the "bandit suppression" activities of Japan in Manchuria. In reply to this, on December 27th, the government of Japan stated that its activities were justified on the ground that, if peace and order cannot prevail, "it is futile to speak of the Open Door or of equal opportunity for the economic activities of all nations." On January 8th, an American note was presented protesting against Japanese activities around Chinchow as being liable to impair the sovereignty and territorial integrity of the republic of China and as threatening the Open Door policy; and calling the attention of Japan to its commitments under the Nine Power Treaty and the Pact of Paris. The Foreign Office replied that Japan entertained "no territorial aims or ambitions in Manchuria," but that, owing to the present unsettled and distracted state of China, which was not anticipated in the treaties referred to, Japan's attempts at keeping law and order in Manchuria were justified.

The writer cannot go into details concerning the controversies involved in the above, but will present the general attitude of the Japanese people toward the League. As soon as the Manchurian incident broke out, the Japanese government issued statements and orders to the leaders at the front to make every effort not to let the matter spread, and to remember that it was not a war, but an "incident". Baron Shidehara, then minister of foreign affairs, made every effort to make the position clear that the Japanese were only protecting their treaty privileges in Manchuria within the limits of the rights of self-defence



permitted by the Kellogg-Briand Treaty and other international agreements.

While the War Department denied that this "incident" had any connection with the Nakamura incident, a larger portion of the department were complaining that their orders to take moderate methods were not by any means strictly observed, and that the young officers in Manchuria were so aggressive that they easily got out of control.

When the League invited the United States to come in as an observer, all the newspapers of Japan took the stand that the invitation was a violation of the rules of the League, and that if the American observer were admitted, Japan would be in a minority of thirteen to one. The attitude changed however after the exchange of notes between the state departments of Japan and the United States, and the Japanese people as a whole looked favorably upon the U. S. A. for her non-biased views. However, because of the lack of understanding of the nature of the League on the part of the common people, and especially because of the propaganda of jingoists, and partly because of such protests to the League as that of Viscount Ishii, president of the League of Nations Association of Japan, the feeling became widespread that "the League lacks an understanding of the real facts". Hence this latter phrase has become very popular, being used everywhere by Japanese intellectuals. Another phrase, "thirteen to one" is often heard, as if it were the numerical figure for Japan's standing among the nations, and is misused by the jingoists as a sign of the oppression of a yellow Asiatic nation by the other Powers. Some held that an "Oriental Monroe Doctrine" would be better than a League of Nations.

### **The Shanghai "Incident."**

This broke out on January 28th, when fighting occurred between the Chinese army and a Japanese naval brigade which was moving to the position in Shanghai which it was responsible to defend in case of war. Before this event, however, the situation in Shanghai had been becoming more and more tense. A systematic boycott of Japanese business was being carried out as a protest against the

Manchurian incident, and Chinese citizens were closely watched by their Nationalists to see that they would buy nothing from the Japanese. Then in a Shantung nationalist paper a statement was printed derogatory to the dignity of the Emperor of Japan. Then, in Shanghai, a group of Buddhist priests who were walking around beating out their prayers on small drums in a noisy fashion, were attacked by some workers in a towel factory and two of them were killed. In retaliation, Japanese jingoists agitated some young men to attack this factory and as a result two Chinese and a policeman were killed. A Shanghai nationalist paper the next day stated that Japanese navy men had instigated the attack on the factory. The Japanese navy authorities in Shanghai demanded that the Japanese consulate force the mayor of Shanghai to close the office of the newspaper which had made the statement and to disband the Anti-Japanese Association. Mr. Wu, Mayor of Shanghai, agreed with these demands, and thus a peaceful solution was arrived at between the civil authorities. However, that very day at midnight, actual fighting broke out between the Japanese marines and the Chinese Nineteenth Army, and fighting continued up to March 3rd, increased forces of soldiers and marines being sent from Japan as well as increased soldiers from China. A large number of young and capable soldiers, as well as civilians, were killed.

The League of Nations' special commission, likewise the calling of a meeting of the Assembly of the League on March 3, seem to have worked some positive effect in putting a stop to actual fighting, at least in Shanghai. Since the outbreak of the Shanghai incident, world pressure against Japan has been increasing. It was reported that intellectuals in America were banding together to effect an economic boycott against Japan, an action which was grossly misunderstood by the general public in this country.

In a time such as this the exact meaning of the Kellogg-Briand Pact, and the Nine Power Treaty, and even the existence and function of the League of Nations are apt to be forgotten, or misconstrued by over-whelming propaganda controlled by certain groups in special positions in the civil government. But at the same time, many

peace organizations are not entirely silenced by these groups, nor by the threatenings from so-called "patriots". Real patriotism and also real international salvation rests upon the timely and trusted cooperation of like-minded people, especially of Christ's followers all over the world.

---



### Chapter III

## THE HISTORICAL BACKGROUND OF RECENT EVENTS IN MANCHURIA

---

*Soichi Saito.*

The main purpose of this article is to present in as clear a way as possible some of the historical facts and events which have formed a background and which have given rise to the unfortunate events which have taken place during the past few months. Since this will not appear in print till some six months after the date of writing, there will be no attempt to deal with certain political or other more or less changeable phases of the situation. Certain facts and explanations which may be of help in adequately understanding and interpreting present conditions will, however, be included.

### **“The Balkans of Asia.”**

Mr. Yosuke Matsuoka, formerly vice-president of the South Manchuria Railway Company, in an address at the Kyoto Conference of the Institute of Pacific Relations in 1929, mentioned the fact that Manchuria often has been referred to in Europe and America as a kind of “Balkans of Asia”, or as a possible scene of “the next world war”. It is certainly true that discerning students of world affairs have increasingly come to recognize that Manchuria does constitute one of the “sore spots” of the world. Events of the past few months would seem to bear out this opinion. But to understand in any adequate way what has been taking place in Manchuria since last September, one must go back into history.

Most of the time since about the tenth century, when Manchuria first appears on the pages of human history, this territory has been under the control of different tribes,

the Mings finally being overcome by the Manchus in 1644. The Tsing Dynasty which was then formed continued till the revolution of 1911. Previous to about the year 1860, Manchuria was a very sparsely populated wilderness. Newchang was opened that year to foreign trade, but the fact that after forty years the total trade through that port amounted to only twenty million *taels* shows that but little development had taken place. The Peking government, being in the hands of the original Manchu dynasty during this period, did everything they could to discourage the growth of Manchuria. They regarded it as a sort of Manchu Crown Land, and did not allow the emigration of the real Chinese into the territory. This prohibition was legally in force until as late as 1905, although for several years preceding that date individuals had been getting through and had made a beginning of a Chinese population there.

### Connection with China.

Since 1911, Chinese control over Manchuria has been very loose. Chang Tso-lin, for many years war lord of this whole territory, was for all practical purposes entirely independent of the central Chinese government. Chang Tso-lin maintained fairly friendly relations with Japan, and as long as he was not disturbed in his affairs, was willing to cooperate in carrying out the various provisions of the treaties between Japan and China. Chang Hsueh-liang, upon the death of his father, proceeded to gouge the Chinese farmers and peasants even more than had his father. In 1928 he declared his allegiance to the Nationalist Government, and increasingly refused to cooperate with the Japanese, his army being a constant irritation to the Japanese army in Manchuria, which was stationed there as a railroad guard on the South Manchuria Railway, according to the provisions of treaties between Japan and China.

In fact, his leadership and example have led to many of the outstanding difficulties of the past few years.

Manchuria, something like Palestine of old, has been the meeting ground of three peoples—China, Japan and



Russia. As a result of the war of 1894-5 between Japan and China, a treaty of peace was signed at Shimonoseki on April 17, 1895, granting to Japan, among other things, the sovereignty and perpetual rights over the southern portion of the province of Fengtien. Within a week of the signing of this agreement, the three strongest military powers of Europe—Russia, Germany and France—demanded that Japan surrender these rights and that in their place a cash indemnity of thirty million taels from China be accepted. Japan was forced to give way to superior force and reluctantly returned this territory to China. Within six months Russia started negotiations which resulted in the so-called Cassini treaty with China, thereby securing the lease of the Liaotung Peninsula which Japan had just been forced to give back to China. The basic treaty upon which these negotiations were formulated was kept a profound secret and was not revealed till 1921 at the time of the Disarmament Conference held in Washington. Based upon it, however, Russia in 1896 entered into negotiation with China which gave her the right to extend the Siberian Railway line down through Manchuria to Port Arthur. This was one of the fundamental causes of the Russo-Japanese War of 1904-5, Manchuria becoming the chief field of battle.

### **Japan's Treaty Rights**

At the Portsmouth Peace Conference Russia agreed, with the consent of China, to transfer all her rights in Manchuria, including the Railway concessions, to Japan. This treaty was confirmed by the agreements reached at Peking in December of the same year. The railway line to Port Arthur had been practically all destroyed by the Russians in retreat, however, and therefore for all practical purposes, Japan fell heir to a road bed and a right of way. The South Manchuria Railway Company was organized the following year. Japan then poured her own and borrowed capital into Manchuria and within a few years had accomplished a transformation. The railway line was entirely rebuilt, and Dairen was made into a modern port. It soon became quite apparent, however, that if Japan was

to have a part in the development of Manchuria, there must be some assurance of a willingness on the part of China to extend the time of the expiration of the lease. Unless some such understanding could be reached, it would be impossible to borrow further funds, and furthermore Japan was in a sure way of losing any possible benefits as well as the actual capital she had already invested there.

By the treaty with China signed on May 25, 1915, the lease for the Kwantung province, a territory comprising about one thousand square miles, and the South Manchurian Railway rights were extended to ninety-nine years. Other clauses of this same treaty gave Japanese subjects the right to lease land and to engage in different kinds of industrial, commercial and agricultural undertakings in Manchuria. This has resulted in a total of some Yen 1,700,000,000 investments there, or approximately two-thirds of Japan's total investments in China. Japan's trade with Manchuria in 1929 constituted nearly one-fourth of her trade with all China, about Yen 250,000,000.

Japan's position in Manchuria has been made stronger since the publication in 1921 of the original text of the above referred to Li-Lobanoff negotiations and the resulting Sino-Russian treaty of 1896. One clause of this treaty says "the company will have the absolute and exclusive right of administration of its lands". The controversy has always been over an interpretation of the "railway zone", the Chinese claiming that these rights covered only those lands necessary for the actual operation and maintenance of the railway, whereas the Japanese position has been that this right has been somewhat broadened by the treaty provisions of 1915 to include certain other rights in connection with the administration of lands necessary for the commercial and industrial enterprises there being operated and financed by Japanese subjects and capital.

This treaty of 1915, often in the past referred to as the twenty-one demands, constitutes in a sense the crux of most of the present difficulties. The Chinese claim that this treaty is invalid because it was signed under duress in time of peace, and because President Yuan Shi-kai exceeded his personal authority in signing it alone. In this connection, although volumes have been written on the subject,

it may be well to point out a few additional facts, for after all the legalities of the situation should not be entirely overlooked. In the first place, international lawyers of world repute have at different times agreed on the legal status of the treaty in question. A second point is well worded by Baron Shidehara when he was stating Japan's case at the time of the Washington Conference in 1921. He said, "if it should be recognized that rights solemnly granted by treaty may be revoked at any time on the ground that they were conceded against the spontaneous will of the grantor, an exceedingly dangerous precedent would be established with far reaching consequences upon the stability of the existing international relations in Asia, in Europe and everywhere." The third point I would like to mention is that in 1915 Yuan Shi-kai was practically dictator of China, and in such a capacity agreed to the terms of the treaty. In fact, as has subsequently come to light, Yuan Shi-kai himself was the one who requested the ultimatum part of Japan's negotiations. He felt that by this means it would make it easier for him in his relations with the internal political situation. Furthermore the Chinese government have in actual practice accepted the provisions of this treaty in so far as they apply to Manchuria, although it is true that at the Washington Conference the Chinese reserved the right to seek a more satisfactory solution of the whole question in the future. And in the last place, it should be noted that certain other international treaties negotiated and signed in the same way during those same years have been accepted by China as binding.

### **The Development of Manchuria.**

What Japan asks is that her economic interests and her legally acquired treaty rights in Manchuria be observed and protected. The real development of this so recent "Forbidden Land" had to wait for the coming of the railway. Progress was started by the Russians, but credit should go to Japan for the really large accomplishments. The opening of Dairen, the completion of the Railway from Mukden to Antung, and the period of relative peace during

the past twenty-five years have all resulted in a very large influx of Chinese people into Manchuria. Today the bulk of Manchuria's estimated thirty million inhabitants is Chinese, mostly from the Shantung province and northern China. The skill and initiative of Japanese technicians and capital would, of course, have been largely useless had it not been for these Chinese who have been the actual tillers of the soil which contains such great possibilities. The Japanese laborer or farmer cannot compete on even terms with either the Korean or Chinese. This is shown by the fact that almost no Japanese of this class have migrated to Southern Manchuria during the past twenty-five years. Manchuria, therefore, probably will not serve as an outlet for Japan's over-population to any great extent. It is primarily the economic and industrial possibilities of Manchuria about which Japan is concerned. Under a certain amount of direction and with the use of Japanese capital, Manchuria holds the possibilities of supplying large amounts of Japan's needed raw materials, as well as furnishing a market for some of her manufactured goods. These things cannot be guaranteed without peace and an opportunity for both Chinese and Japanese to carry out their labors undisturbed by frequent bandit raids and the ravages of war lords.

I have already referred to the fact that Manchuria has been enjoying relative peace during the past years. This has been made possible, partly at least, by the presence in Manchuria of the military railway guards. The provisions of the Portsmouth Peace Treaty allowed Russia and Japan to station not more than 15 guards per kilometer of railway lines along the Chinese Eastern and the South Manchurian Railways. This gave Japan the right to station approximately 14,000 troops along her railway line. In the Sino-Japanese agreement confirming this treaty, Japan agreed to withdraw her guards when Russia did the same, but also stipulating that the withdrawal would also be conditioned on the establishment of peace and the ability of the Chinese to protect the lives and property of foreigners there. Russia has subsequently withdrawn her guards, but Japan feels that the presence of large numbers of armed bandits and the impotency of any Chinese police system in

Manchuria, have made it seem impossible as yet to withdraw her guards.

During the past five or six years, conditions have been becoming continually worse in Manchuria. The Chinese have through official channels been endeavoring in many ways to nullify the treaty provisions of the 1915 agreements with Japan regarding her rights in Manchuria. The Chinese local and central governments have been entirely ineffective in helping to solve any of the three hundred or more outstanding cases of provocation, in spite of the fact that for the past few years, Foreign Minister, Baron Shidehara, has been following as far as seemed possible a course which tended to be sympathetic, conciliatory and friendly toward China and the Chinese people. The Japanese have protested through regular diplomatic channels to all of these provocations, and have done their best to bring about a satisfactory settlement through peaceful negotiation with the Chinese local government as well as with the central government at Nanking. The Chinese have continued persistently to evade a settlement of any of these pending issues. Army circles were aroused to a high state of feeling last summer when Captain Nakamura was travelling in Mongolia. The Chinese say he was killed by bandits, but the military authorities claim that they were regular Chinese soldiers. Following soon after this came the destruction of a small portion of the South Manchuria Railway tracks on the night of September eighteenth. The military authorities stationed in Manchuria felt that the time had come to apply immediate discipline. Their patience had become exhausted. The present military situation, including the occupying of strategic centers through Manchuria, has arisen over this immediate cause, although the incident itself was of relative unimportance.

### **Toward an Objective Appraisal.**

In attempting objectively to study the whole Manchurian situation, one has to admit that China has a strong moral case against what they term Japanese aggression in Manchuria. An appeal to sentiment alone, however, should not cause one to overlook Japan's case which is based on



the realities of the situation there. The Japanese government have continually insisted that Japan has no territorial ambitions, and that her interest centers only in her treaty rights and the protection of the lives and property of her nationals in Manchuria. Japan's aims in Manchuria were officially stated in Baron Shidehara's five points, made on October 27, 1931 :

1. Mutual repudiation of aggressive policy and conduct.
2. Respect for China's territorial integrity.
3. Complete suppression of all organized movements interfering with freedom of trade and stirring up international hatred.
4. Effective protection throughout Manchuria of all peaceful pursuits undertaken by Japanese subjects.
5. Respect for treaty rights of Japanese in Manchuria.

A second fact may well be stated in the words of Mr. H. G. W. Woodhead in his article which appeared in the Shanghai Evening Post and Mercury for February 22, 1932. He said, "the difficulties confronting the League Council appear to me to be due mainly to two causes : its lack of appreciation of the realities of the situation ; and the extreme impossibility—if not the absolute impossibility—of applying the provisions of the League Covenant, the Kellogg Pact, and the Nine Power Treaty to a dispute between an organized Government on the one hand and an unorganized Government on the other ". China has been having great and serious difficulties recently, and the main purpose of the Nine Power Treaty of 1921 was designed to give her a breathing space, a time to set her house in order, and an opportunity of setting up a reasonably unified government. It was anticipated that at least within ten years, China would be able to make some progress along these lines. As a matter of fact, however, conditions have been getting worse instead of better, and the disorganized conditions of the country have resulted in much of the background causes of the severe irritations which the Japanese army and subjects have been subjected to in Manchuria and other parts of China.

A third factor which should be mentioned in passing is that of the economic boycott, which has not been primarily a spontaneous movement on the part of the people of



China, but rather an organized attempt on the part of the Kuomin-tang, the political party which controls the Nanking Government itself, to use a weapon which experience has proven to be of value in China against foreigners. Mr. George Bronson Rea, in the *Far Eastern Review* of September, 1931, published in Shanghai, says,

"China has reserved to herself the right to wage war in her own way to support her diplomacy against any or all nations which incur her ill-will. Renouncing the use of force she has appealed to the boycott weapon, economic pressure, labor agitations, general strikes, interference with shipping, confiscation of cargoes, penalization, imprisonment, punishment and even summary execution of those 'traitors' who maintain business relations with the 'Enemy.' There has been no effective way to combat this conception of warfare and Japan in particular has been forced to remain quiescent in the face of repeated provocations, and campaigns confessedly launched to accomplish her economic ruin.

"Standing upon her rights as a sovereign state, member of the League, the Hague Court and signatory to the Kellogg Pact, China qualifies any outside offer of mediation to end her own catastrophic wars as an infringement of her sovereignty, but demands immediate intervention and assistance in any dispute with an outside power, which, wearying of her procrastination resorts to force to compel a settlement."

Japan's action in Manchuria, whether fully justifiable or not from a Christian viewpoint, has brought this question of such an economic system of warfare not recognized by international custom or law very forcibly before the world today. This point was raised very definitely at the time of the Kyoto Conference in 1929, Japan's position being clearly explained there by Mr. M. Odagiri.

### **The Christian Attitude.**

In closing this article, the writer desires to discuss briefly what we as Christians should think and do with regard to the complicated and difficult issues involved in all of the above. Certainly we owe it to ourselves to study and

know the facts of the situation from every possible angle. It is difficult to approach the question in an objective way entirely, but we certainly should do our best to so study the problem. It is most unfortunate that there exist two entirely different stories, and two stories which are in so many essential details contradictory. A one-sided viewpoint is very apt to lead to the wrong conclusions, and we should be very careful, therefore, not to jump to generalized conclusions too hastily. It is most encouraging to note that there are individuals and groups who are seeking to study the facts of the whole situation in a scientific and objective way. As Christians, recognizing that probably there may have been certain justifications on both sides and that both sides may have been at fault in the past, we ought to exert ourselves to the utmost, having sought out the facts, to try jointly in every way possible to work out really constructive measures which will be of help in bringing about a mutually satisfactory settlement of the difficulties which have been increasingly separating the peoples of Japan and China. In the love of Christ and his "way" we must join our hands with our Christian brothers in China and not see repeated the experience in other parts of the world where international discord has served to sever almost completely all friendly relationships between the Christians of the countries involved.

---

## Chapter IV

### THE PEACE MOVEMENT IN JAPAN

---

*Esther B. Rhoads.*

The crisis in Manchuria, which is proving to be one of the greatest tests the League of Nations and recent Treaties have had to face, is also proving a severe test of the many organizations in Japan which have for their purpose the promotion of international understanding and peace. It is not the purpose of this paper to state what attitude or action these organizations should take, but to trace the development of the Peace Movement and show what representative organizations are doing at this time.

#### **Brief History.**

Probably the first Peace Society, in the modern sense, was one formed in Tokyo in the early nineties by a group of ardent Christians who published a paper, "Peace", which took such an absolute stand against all war that the group was broken up by the Government in 1894 at the outbreak of the war with China. Continuous organized Peace Work dates from 1906, when at the close of the war with Russia the Japan Peace Society was formed by a group of thirty-five men representing the business world, educational and religious organizations, the press, the bar and the judiciary. "Recognizing the beauty of peace, believing in the practicability of arbitration in the settlement of industrial disputes and international differences, and desiring to see the principle of Peace made known more widely", these men met and started a movement which in twenty-five years has had much influence in the country. The positive approach to the problem appealed to many prominent men, and by the outbreak of the World War there were strong groups in four or five centers besides

Tokyo. Count Ōkuma, Baron Shibusawa and Baron Sakatani were among the early members. Dr. Gilbert Bowles and other missionaries gave a large part of their time to work with the Japan Peace Society and to the American Peace Society in Japan. From 1907 for many years the Mission Year Book gave a report of the Peace Movement, and in 1913 the International Peace Committee of the Federated Missions was formed.

The Japan Peace Society held meetings in various centers, published a magazine of its own, and also made good use of the public press and especially of law papers to forward the cause of arbitration. A great deal of credit should be given to the untiring efforts of members of the Peace Society in convincing others of the importance of the work. Many hours were spent by busy men in this sort of personal work.

During the World War the Japan Peace Society held steadily to its ideals, notwithstanding several attempts to get the Society to make some public statement, justifying, for the sake of international peace, Japan's entrance into the war. Count Ōkuma continued to act as President of the Society even though he was Premier of a nation at war. The policy was necessarily conservative, but it laid the foundation upon which the League of Nations Association of Japan was able to build.

### **Present-day Organizations.**

With Japan's entrance into the League of Nations, a new day of internationalism dawned for Japan. By other countries Japan was fully recognized as one of the world's great powers, and the Japanese people rose to their responsibilities by evidencing greater interest in all international affairs. Today an official list of international organizations issued by the Tourist Bureau of the Department of Railways gives eighty-four organizations. Some have educational interests, others economic, a number are religious, and still other groups political in their purpose, but all contribute in some way to mutual understanding and are in a sense a part of the Peace Movement. To this list should be added the little study or discussion groups

connected with religious and educational institutions, and probably a number of Socialistic and Communistic groups which are said to be opposed to war.

### **The League of Nations Association.**

This organization is one of the largest and most effective forces for Peace. It was organized soon after Japan became a member of the League, and it naturally absorbed much of the work of the Japan Peace Society, while its International Section took over the work hitherto carried on by the American Peace Society in Japan and other groups of foreigners. Besides the parent Association and the International Section, there are Student Branches in some fifty Colleges and Universities, the Women's University in Tokyo having the record membership of 1,600. The "Eastern Federation", composed of the Student Branches around Tokyo, and the "Western Federation", of those branches in the Kwansai, often meet in Model Assemblies or Debating Classes. The Parent Association offers prizes for essays, and also publishes two magazines used by the students. The students hold meetings spring and fall, when speakers on the League and current international questions are invited. Through systematic education the Student Branches are developing a group of leaders who understand and respect the League, its methods and purposes.

The inauguration of the Women's Section last January was attended by about five hundred persons representing all classes and a great variety of interests. The following list of those who spoke gives some idea of the different types represented: Mrs. Fusako Yamawaki, representing the Japan Federation of Young Women Scouts, Marchioness Eiko Nabeshima, representing the Oriental Women's Society, Mrs. Masuko Mizuno, representing the National Women's Patriotic Society, Miss Michiko Kawai, representing peace organizations, and Miss Azuma Moriya, representing the Tokyo Federation of Women's Societies.

The League of Nations Association has done more than any other organization to try to acquaint the Japanese people with the ideals of the League. It has published four monthly papers, used other periodicals, the radio and the

movies for publicity. Its members hold meetings in many parts of the country, and have been instrumental in arranging meetings for foreign speakers on a great variety of subjects. Its membership included men and women of all ages and interests, so that its influence is felt in every part of the Empire. Recent publications have been mostly on the Manchurian question : material carefully collected, and tending to justify Japan's actions. The present crisis is proving a severe test. The Association supports the League, and many of its members have been able to study the present situation from the Manchurian and Chinese point of view as well as the Japanese. Like its predecessor, the Japan Peace Society, its policy tends to be conservative, and it is only natural that its membership should include some who are quite nationalistic. The Association does not commit itself to refrain from supporting any military activity : it does commit itself to support the ideals of the League, and it has done excellent work in its short ten years of existence in explaining the ideals of the League and gaining public opinion in favor of arbitration as a way of settling international differences.

### **Women's Peace Society of Japan.**

Although a Women's Section of the League of Nations Association was only formed last year, women have been active for more than ten years in the Woman's Peace Society of Japan. The President, Miss Michiko Kawai, together with a strong committee of prominent women, have arranged meetings and discussion groups on international questions. Prizes offered for Peace Essays written by girls in High Schools and Colleges are presented at Public Programs held on Armistice Day, which are becoming an annual event. Some of the strongest peace workers in the country are to be found in this organization. In a manifesto issued last November these women state " We desire that both Japan and China shall strive for the establishment of a permanent peace between the two nations, based on international righteousness and not upon force of arms. We desire that the Japanese be broad-minded and considerate toward the people of China.....so that every Chinese



residing in Japan shall enjoy to the utmost freedom to follow his peaceful pursuits”.

An International Universal Disarmament Petition was circulated by members of the Women's Peace Society co-operating with other organizations and in spite of the military interest naturally aroused by the army in Manchuria, one hundred and fifty thousand signatures were obtained.

### **Inter-religions Peace Movement.**

Another organization including very different groups is the Japan National Committee for the Promotion of International Peace through Religion. Here Buddhists, Shintoists and Christians, recognizing that social reform is fruitless without spiritual power behind it, combined and held a Conference in Tokyo in May 1931. The aim of the Conference was to gain concerted action of all religious sects on the principle of love for peace, and to promote the peace movement through religious faith. The conference was attended by 342 delegates, of whom 128 were Buddhists, 107 Shintoists and 75 Christians—all religious leaders. Although these delegates were not official, yet their declaration on the subject of Peace may be considered representative of the opinion of the religious world of Japan:—

“A study of the history of mankind shows that the ideal of peace is one which has made gradual though slow progress. Even the Great War, which might be regarded as an event which prevented its realization, actually proved a help forward, for through it the world was given the opportunity of organizing the League of Nations. This was followed by the Treaty for the Renunciation of War. Practically every country in fact has come to regard war as something definitely wrong. This is indeed a great step towards the ideal of International Peace.

“The League of Nations and the Treaty for the Renunciation of War are things, however, which should not be left merely in the hands of statesmen and politicians, for we recognize that there is a profound religious spirit stirring beneath them. For this reason we believe that religionists the world over should cooperate to their utmost on behalf of international peace, so that the ideal of a

warless world should be not only a political one but also a matter of religious faith. We therefore make this appeal to public opinion in Japan and elsewhere and state that :—

1. Religionists must assume their responsibility in the past for the frequent outbreaks of war.
2. All religions can and ought to cooperate on behalf of international peace with due regard at the same time to the special characteristic of each faith.
3. It is our conviction that moral law should govern international as well as individual relations.
4. Patriotism is at one with a spirit of true internationalism.
5. True peace is in accord with justice and goodwill.
6. All matters of international dispute should be settled by peaceful methods.
7. It expresses the hope that all racial and religious discrimination will be abolished.
8. Religionists should utilize the leadership given by the League of Nations and the Treaty for the Renunciation of War to forward their ideals”.

In preparation for this Conference, a list of recent books and articles on International Peace was prepared by Dr. Kurihara. This includes 38 books and articles about the League, 15 on special problems related to the League, 21 on problems of Peace vs. War, and 21 on International Education. This represents only a part of the available literature, but it gives some idea of the subjects and the great interest and faith in the League of Nations.

### **Christian Peace Work.**

Peace work in the Christian Churches is growing. The Japan Council of the World Alliance for International Friendship through the Churches holds meetings and encourages international understanding by correspondence or exchange of visits between Christian groups in different countries. The National Sunday School Association has emphasized peace teaching and international understanding. That the National Christian Council of Japan is deeply concerned for peace is evidenced by the resolution unanimously passed at the Annual Meeting held on November

11th, 1931: ".....we cannot but feel a deep sense of self-reproach that the spirit of world peace....does not, as yet, pervade the world's life.....At this time, we pledge ourselves to new endeavor in behalf of peace in the Orient.....In accordance with this resolution we will exert ourselves to the uttermost". Money collected in Japan for flood sufferers in China and sent through ordinary channels was returned, but the Christian organizations have succeeded in sending relief to Chinese, both in the flood districts and in Manchuria.

Individual Christians are doing splendid work in schools and churches. They are prominent in the work of international organizations, and took the initiative in promoting the 1928 Conference of Japanese Religions, which among other things passed a resolution that the attention of educational authorities and educators should be drawn to the need of cultivating an international mind, and that many more articles on the subject be inserted in the State Text-books. Several very fine sections have since been prepared, the one in the Fifth Grade Primary readers explaining the meaning of international peace and friendship and function of the League was prepared by Mr. Setsuichi Aoki of the League of Nations, and is especially fine.

The Society of Friends in Japan has always had a keen interest in Peace. The Peace Society formed in 1894 was largely composed of Friends, but that experience showed that it was better to put the emphasis on the positive side of creating a spirit in which war would be impossible than to stress the conscientious objector position held in England and America. One young Friend preached Peace so much while doing his military training that his term was shortened because he was considered an undesirable element in the barracks.

Among the Friends and also among other groups of Christians there are an increasing number of men and women who believe that all war is incompatible with the spirit of their religion, and who further believe that Love is a force strong enough to bring about a solution of all difficulties, whether they be in the field of personal, economic or international relations.

Quite a group have become members of the fellow-

ship of Reconciliation (Yuwakwai) which has been meeting in Japan in a quiet way for over fifteen years. The membership is small, totalling about 150, but the members take their statement seriously and, in the spirit of love and reconciliation, are working to do away with war. Meetings are held in Tokyo, Yokohama, Kyoto and Otaru, as well as in various summer resorts. Soon after the outbreak of the trouble in Manchuria a meeting was held under the auspices of the Yuwakwai to which representatives of all peace organizations of a Christian nature were invited. Daikichiro Tagawa of Meiji Gakuin and a Member of Parliament spoke on the question of "Treaties and the League of Nations". There were several smaller meetings at which the Manchurian situation was discussed. Early in October, telegrams were sent to three Chinese groups of the F.O.R.—"F.O.R. urging peaceful solution. Request prayerful cooperation. Kozaki". Mr. Kozaki and Mr. Maruyama, the Treasurer, called upon Baron Shidehara, then Foreign Minister, and expressed the concern of the Christian Pacifists in all parts of the country over the serious situation in Manchuria. Just before Armistice Day every Christian Minister in Japan received (1) a pamphlet containing data regarding disarmament (2) a statement of the History and purposes of the Yuwakwai and (3) a letter from Chairman Kozaki urging that Armistice Day sermons be preached on "Peace". As a result of this last, a great many ministers responded. The Yuwakwai Committee for the education of children has been most successful in its activities. Attractive yellow posters, about 2 ft. by 1 ft. in size, showing children of all the world entering a single home, with the inscription "Sekai wa Naka Yoshi" (All the World Good Friends) were printed, and were distributed to one thousand of the Primary Schools and Sunday Schools of Tokyo. Later, paper dolls, representing the children of Italy, China, Holland, Russia, Japan and the U. S. A. were issued.

At the annual meeting of the Yuwakwai, the following resolution was passed: "whereas, past decades have been characterized by imperialism, the chief offenders having been the leading nations of the world; whereas, the aftermath of the Great War ushered in an age of hope

for co-operation, internationalism and peace among the nations, and saw the erection of machinery of peace through such instruments as the League of Nations, the World Court, the Nine-Power Pact and the Kellogg-Briand Peace Pact; whereas, a situation has been created in Manchuria which has disturbed the peace of the world, created hatreds and retarded the progress of the Peace Movement; Therefore be it Resolved that we, the members of the F. O. R. in Japan, recall the signing of the Kellogg-Briand Peace Pact in which 'recourse to war' is 'condemned' and 'renounced as an instrument of national policy' and in which further, 'the solution of all disputes....of whatever nature....shall never be sought except by pacific means'; Further, be it Resolved that we hereby call upon the Christian people of China and Japan to influence their respective governments to observe the solemn covenants entered into in the Nine-Power Pact and the Kellogg-Briand Peace Pact and, refraining from the use of violence, seek the solution of the Manchurian problem by 'pacific means'; Lastly, be it Resolved that we, the members of the F. O. R. in Japan, representing five nationalities, reaffirm the following: The unity of the human family; Love, as expressed in Jesus Christ as the effective force for overcoming evil; Repudiation of the use of violence and war; the rededication of ourselves to the carrying out of these principles".

There are of course many other groups working for peace and international understanding, but the above are representative. Each organization is performing a different work. The League of Nations Association, on the right, appeals to the greatest number of people. Its policy is conservative, but its contribution is constructive and educational—it appeals to reason and man's sense of justice. The Women's Peace Society expresses the hopes of the women, who as mothers are helping to mold the ideals of the next generation. The Conference on the Promotion of International Peace through Religion shows the belief of all Religious workers that spiritual power and moral conviction are essentials to permanent peace. This cooperation of religious groups hitherto thought of as more or less hostile shows the further determination of religionists to

prove that they can work together in peace and harmony just as they expect national groups to do.

The Christian forces through various channels are making their contribution. The Fellowship of Reconciliation, taking the most extreme pacifist position, has not wavered. It is easy to be discouraged because the peace work has not been more effective, but the true prophets of a peaceful world are refusing to be discouraged, and, in spite of the war clouds above them, are redoubling their efforts, working and praying for the day when all nations can dwell in peace.

---



## Chapter V

### JAPANESE CHRISTIANITY IN 1931

---

#### *The Editor.*

The tendency to survey and appraise the worth of the Christian enterprise in this country by means of Commissions and Conferences, which was discussed at length in the 1931 issue of the Year Book has continued unabated during the past year.

#### **Commissions and Surveys.**

The Fact Finding Commission of the Laymen's Inquiry after completing a long and detailed study of conditions on the field, left for America in the early summer. In May of 1932, an "Appraisal Commission" is expected to arrive, and, armed with the facts found by the first commission, go over the ground a second time for the purpose of making deductions and recommendations. Such a process should appeal to an age which has pinned its faith to scientific method, but there has been considerable criticism of the fact that the report of the Fact Finding Commission was not made public before the arrival of the second commission.

On September 28th, a commission on Church History arrived in Japan, remaining here for about a month, for the purpose of studying the methods of teaching Church History in this country, discovering the sources of information on the field as to the history of Christianity here, and building up adequate archives here to preserve important records in the evolution of the indigenous church. The Commission consisted of Professor Shirley Jackson Case of the University of Chicago, Professor W. D. Schermerhorn of Garrett Biblical Institute, and Professor Edmund R. Morgan of the College of the Ascension.

The event of chief interest during the autumn, however, was the inauguration of the long-awaited Educational Survey. The American members of the Commission on Christian Education arrived in Japan on the 15th of October, and remained until December. They were Dr. Frank W. Padelford of the Northern Baptist Board of Education, Dr. E. Ryncarson of Pittsburgh, Miss R. F. Woodsmall, a member of the Fact Finding Commission in India and a member of the Appraisal Commission, and President G. Bromley Oxnam of De Pauw University.

This committee of four was augmented by eight representative Japanese educators : Dr. K. Ibuka, president-emeritus of Meiji Gakuin, President Daikuhara of Doshisha University, Dr. I. Nitobe, Baron S. Sato, president-emeritus of Sapporo Imperial University, Dr. I. Suginura of St. Paul's University, Dr. T. Yamamoto of Waseda, Mrs. M. Hani, founder of a well-known experimental school, and Dr. (Miss) T. Yasui, president of the Woman's Christian College of Japan. There were no missionaries on the Commission.

After visiting all the Christian schools in Japan, the Joint-Commission of Japanese and foreign educators met in Tokyo from December 4th to 10th to study and tabulate the result of the Survey and to prepare a report which will be presented to the National Christian Council and the National Christian Educational Association in this country, and to the International Missionary Council abroad. This report will also be used by the Appraisal Commission of the Laymen's Committee as the basis of their recommendations concerning education.

Owing to the fact that this report will not be available for publication until after the "Year Book" goes to press, it is impossible for us to comment on it in this issue, but we are publishing a statement by the Japanese members of the Commission concerning their hopes for the future of Christian education in this country.

Dr. Kenyon L. Butterfield, counsellor on rural work, of the International Missionary Council, arrived in Japan on April 24th, after making rural surveys in Africa, India, and China to carry on an investigation of the possibilities and methods of rural evangelism in this country. From

July 9th until the 11th a conference was held at the Y. M. C. A. Camp at Gotemba, and in July another one intended especially for missionaries at Karuizawa. On another page will be found an article by Ira D. Crewdson embodying the results of the surveys and conferences on this very important phase of missionary work.

### **The "Shrine Problem."**

Attention was called, in the 1931 issue of the Year Book, to the confusing and delicate problems arising for Christians in this country from the existence of Shinto as a state cult. The government by insisting that State Shinto is not a religion calls upon Christians to take part in, and to permit their children to take part in, ceremonies which go contrary to the Christian conscience. An example of such a situation in a Christian school is outlined in Professor Band's article in this issue of the Year Book.

Not only Christians, but Buddhists as well, have been concerned about the insistence that their followers participate in the ceremonies of a cult, which, to the common mind, if not to the government, is considered to be a religion. Hence, two years ago, a government commission was set up to investigate the system of state Shinto. After months of careful study the Christian position was formulated by a committee working under the authority of the National Christian Council, which presented a clear statement of the case to the government commission. The following excerpts from this statement are of peculiar interest :

"For many years we have deplored the fact that there has been no solution regarding the traditional difference of opinion and the confusion which has existed as regards the relation between State Shinto and religion. While it is true that since the middle of the Meiji Era the traditional policy of the government in its administrative treatment of State Shinto has been to put it outside of the religious sphere, still to treat the Shinto Shrines, which from of old have been religious, as non-religious, has been unreasonable. The shrines of State Shinto are actually engaged in religious functions. This has given rise to much confusion.

"Furthermore, recently the Government in its efforts to foster religious faith has promoted worship at the shrines of State Shinto and even made it compulsory. This is clearly contrary to the policy that State Shinto is non-religious. Moreover, the question has often been raised as to whether at times it had not interfered with the freedom

of belief granted by the Constitution of the Empire. In the interests of the people's thought-life, this is a problem of such gravity that it can no longer be overlooked."

The resolutions which followed, and which were approved by fifty-five representative Christian organizations, called for a closer study by the government of the situation and a definite statement as to whether State Shinto is religious or non-religious, and if it be non-religious, that "religious rituals, intercessions, prayers, the distribution of charms and emblems, the offering up of offerings, the conducting of funerals, and all religious functions should entirely cease." Further it was demanded that, should it be determined that State Shinto is religious in character, then its "religious functions should not be made compulsory on the people under any name or for any reason whatever."

The government commission is expected to issue a report during the coming year.

### **The Problem of Religious Freedom.**

Of allied interest to the preceding is the problem of the freedom of Christian schools to teach religion. This question is one that has existed since the foundation of the government educational system, and the way in which our Christian institutions of learning have dealt with the problem is familiar to all students of Japanese history. This past year, however, a statement concerning the general question of Religious Liberty in Japan was requested from the National Christian Council by the International Missionary Council, thus bringing the problem again to the fore. The situation in Japan today is treated very succinctly in the following sections of the report of the Committee of the National Christian Council which investigated the subject :

"In this connection the Christian schools have been laboring under a very serious handicap in their desire and effort to provide religious education for their students.

"On August 3, 1899, the Department of Education issued regulation Number 12, which reads as follows :—

'Since it is highly important to keep general education separate from religion, therefore it shall not be allowed in government and public schools and in schools conform-

ing to the curriculum ordained by law, to conduct religious ceremonies even outside of the regular curriculum'.

" This has meant that ever since that time this ordinance has forbidden religious instruction and religious ceremonies in all government and public schools and in all schools which were willing to conform to the curriculum laid down by the Department of Education and which sought full government recognition.

" Schools which were willing to forfeit the privileges and advantages of full government recognition could provide for religious education in their curriculum and hold religious meetings in their school buildings. However, such schools are at a great disadvantage in many ways because of the fact that graduates of government-recognized and public schools may go on to higher institutions without an examination: also these students get the privilege of postponing all military training until after their graduation, and they naturally get preferential treatment when it comes to securing government appointments and positions in government and public educational institutions.

" The result is that ambitious young people apply first of all to government and public institutions and if they fail to get in there they take the Christian and private schools as a second choice. This means that the best and brightest students, as a rule, are found in government and public schools while Christian and other private schools have, in the main, to be content with students of lesser ability.

" It must be kept in mind, however, that this regulation applies to all private schools and of course to all government and public schools and so, directly, it does not discriminate against Christian Schools as such, although it is an open secret that the motive back of this regulation at the time it was issued was an attempt to crush out Christian schools.

" The Committee wishes to emphasize the fact that the attitude of the Department of Education regarding this regulation has greatly changed with the passing of the years. In the Autumn of 1929, the National Christian Council, in Annual Meeting, passed a motion requesting the Department of Education to give private schools with

government recognition full freedom to provide religious education for their students."

It should be added, however, that, whereas in the past the law mentioned above has been strictly enforced, in recent years the officials have been particularly lenient in permitting Christian schools, even those having government recognition, to teach religion and hold religious services. On several occasions recently educational officials of the government have deplored the lack of efficient religious education in this country, and have urged the co-operation of Christian schools in building up national morale by a renewed emphasis on religious instruction. However, Article 12 still stands on the Statute Books, and, there is strong opposition, both within and without the Department of Education against changing the ruling in any respect. This leniency toward Christian schools in Japan proper, as Professor Band's article clearly shows, is not extended to similar institutions in Japanese possessions.

### **The Kingdom of God Movement.**

To Christians in America, as well as in this country, the Kingdom of God Movement is doubtless considered the outstanding feature of contemporary Japanese Christianity. The conclusion of the second of the three years which its activity is supposed to cover, naturally raised the question as to its continuation. After discussion, it was decided to continue the movement upon the expiration of next year. Further details concerning the plans for the coming year will be found in an article written by Akira Ebizawa the Secretary of the National Christian Council.

Statistics for twelve months of 1931 are not yet at hand, but Dr. Wm. Axling, former honorary secretary of the Christian Council made the following statement based upon the experience of the first six months of the year: "A Comparison of the statistical data for the past six months with that of last year brings out the interesting and significant fact that the movement, in every phase of its activity, accomplished as much during these six months as it did last year during the same period and in some respects nearly doubled last year's record."



During the six months under survey 259 local campaigns were held, and the number of inquirers resulting therefrom, was 8,842. The number of local churches participating in the movement since its inauguration—an eighteen months period—was 1,258. Comparing this with the total number of Protestant churches in Japan—1,800—it can be seen that the movement is receiving the support of the larger part of the Church.

In addition to the evangelistic meetings tabulated above, an important aspect of the activity of the Movement has been the holding of conferences and training institutes. During the first six months of 1931, 31 Training Institutes for Christians were held in different parts of the Empire. In these twelve denominations and 340 churches participated. The purpose of these institutes was to train lay workers for aggressive and effective personal evangelism. 157 sessions of these Institutes were held, attended by 11,008 Christians. In an attempt to bring the gospel to the 12,000 villages and almost 40,000,000 population of rural Japan, two Institutes for the Training of Leaders of Rural Gospel Schools have been held, one in Tokyo, which was attended by 100 delegates, and the other in Kyoto at Dōshisha Seminary. The leaders thus trained in these Institutes return to their home localities to conduct Rural Gospel Schools and "through their example, influence and work remake rural life."

Further activities of the churches and the Kingdom of God Movement are described by C. W. Iglehart in his article on the Churches. Since, as stated above, it has been decided to continue the Kingdom of God Movement after the first stage has been completed in 1932, the thoughts of all concerned will be directed toward ways and means of making the campaign as it enters its second stage as effective as possible. In order to do this a certain amount of constructive criticism is necessary. We have therefore included in this number of the Year Book an article by Toyohiko Kagawa and one by John K. Linn which we believe will stimulate thought and discussion to the end that the future of the movement may profit by the experience of the past.

## Christianity and Human Welfare.

The continuance of the economic depression with its resultant unemployment, poverty, and misery, has called the attention of the Japanese Church as never before to the connection between Christianity and Social Welfare. Not only in Tokyo, Osaka and Kobe, but elsewhere, Christians have taken a leading part in attempts to relieve the suffering and mitigate the distress of thousands of the less fortunate. Tent colonies for the homeless, river-boat shelters, employment agencies—various forms of social service have been started which have served to demonstrate to society the deep interest Christianity has in the bodily welfare of men. It has served to awaken in the minds of Japanese Christians and missionaries a deeper understanding of the motives and methods of Social Service—a term which, in the past, has not always been understood in this country. Dr. Price's article, "Social Reconstruction and Christianity" should be especially interesting in this connection.

For the past five or six years there has been a growing appreciation of the necessity of dealing with the health problems which face Christian workers on every hand. The prevalence of tuberculosis among students, evangelists, and Church members, the problems of malnutrition which are only too evident to every kindergarten teacher, the existence of social diseases which prevent the development of the young people with whom Christian workers come in contact—these and other considerations have caused many to reconsider the responsibility of Christianity for alleviating and preventing disease. In this number of the Year Book special attention has been devoted to a survey of the need of Christian health work in this country and of work which has already been started in this sphere of Christian service. The articles by Dr. Teusler and Dr. Wainright as well as the Symposium which Dr. Stegeman has prepared are commended to all who are interested in the presentation of a full-rounded Gospel to this country. It is hoped that the facts therein presented will inspire Mission Boards in America to reconsider the question of conducting medical work in Japan, as well as help Christian

workers in this country to emphasize health work in connection with their already organized activities.

### **Thought Problems.**

During the past year there has emerged a rather disconcerting "Anti-religion movement" in this country, which, according to all reports has made some headway among students. Whether its importance is proportionate to the publicity which it has received is a question, but its existence at this time is symptomatic of deeper ailments in the social structure. The significance of this movement is discussed by Mr. Kawashiri, whose connection with one of the largest groups of students in Japan lends weight to his article. In the 1931 issue of the Year Book much attention was paid to the thought problems of the students in Higher Schools, and among women students. We have felt it wise to introduce in this issue a study of the thinking of the boys who attend Christian middle schools. Professor Covell's article should provide food for thought for all teachers in this country, as well as others who are interested in the direction in which the youth of Japan is facing.

---



## Chapter VI

### THE ANTI-RELIGION MOVEMENT AND ITS SIGNIFICANCE

---

*Seishu Kawashiri.*

This is the age of revolt. The atmosphere we breathe is full of it. It is not only youth that revolts, nor women nor any limited class of any particular locality. All are living in the mood of noble or ignoble discontent. The decline of things that were and are is felt not only in *das Abendland* but also in the land of the Rising Sun.

“Old systems have their day,

They have their day and cease to be.”

So think some and endeavor to destroy many things before their day is done. But they forget or fail to see that there are some things which never get old ; rather, they are indestructible and eternal, being the same yesterday, today and forever. Supreme among such is religion, the life of which flows, seen or unseen, from age to age, encircling the earth like refreshing air and life-giving light.

The so-called Anti-religion movement is like an attempt to remove the sun out of the solar system, a futile effort of short-sighted rebels. Of course, we must admit that Karl Marx who is the father of this movement was one of the towering figures of the 19th century. He is the soul and inspirer of various social movements now stirring up the mind of youth in so many lands. The Anti-religion movement is one of his off-spring. But Marx is not and cannot be a living force when things change and men out-grow the material need which he aimed to supply.

Marx was a child of his environment and age which had been greatly influenced by the French revolution on the one hand and by the Industrial revolution in England on the other. Materialistic in philosophy and revolutionary in method any man becomes inevitably one-sided and de-

structive. Success will only crown the efforts of an individual or a movement which is inclusive and constructive. One need not be a prophet to foretell the ultimate failure of any movement standing against that Will of the Universe which blesses all and saves unto the uttermost.

### **Historical Background.**

The Anti-religion movement is, as before stated, an offspring of Marx, but if we try to trace further and deeper we find similar movements or moods in different lands and in widely separated times. In the days of Socrates and Plato in Greece or in the early days of the Roman empire we find that materialistic arguments and atheistic discourses were not at all rare. The Old Testament tells us also of one who "hath said in his heart, There is no God," commenting that he was a fool. Likewise the New Testament teaches of another fool who "layeth up treasure for himself and is not rich toward God."

This species of fool flourishes everywhere as individuals and has appeared from time to time also in the form of a group or movement or nation, which has stood on the grounds of atheistic and materialistic philosophy denying the undeniable and ignoring the inevitable.

Even limiting the field of the Anti-religion movement to Japanese history we see many an example of such foolishness in connection with the spread of Buddhism more than a thousand years ago. And it has also appeared at intervals down through the Tokugawa era to the present day. The most notable period in the decline of Buddhism was the first few years of the Meiji era when Buddhism lost the position of a national religion, giving place to Shintoism which is hardly a religion in a strict sense. Buddhism has revived somewhat recently but it is not more than a formal religion, the members who belong nominally to the temples neither sincerely believing nor earnestly practicing the teaching of Buddha.

These nominal Buddhist believers spread the seed of anti-religious sentiment by their irreligious living more widely than some of those who openly proclaim the anti-religious principle. The magnificent temples and thousands of priests



have naturally depended upon the wealthy people for support, and in this the religious leaders have sided with those Mammon worshippers in the name of the merciful Buddha. Thus, as the friends of Capitalism instead of the people, the so-called religious believers sometimes supply the reasons for attack by the anti-religionists and communists.

The Anti-religion movement is only a part of that larger movement which aims to destroy Capitalism in whatever form it may be expressed. Here lies the comedy of errors or tragedy of irony. The religion they attack is no more truly religious than materialistic Communism itself. So-called religion in Japan is very materialistic, even non-theistic or pantheistic. This is the house divided against itself.

Moreover the leaders of the Anti-religion movement are young intelligentsia who were educated in colleges and universities where materialistic intellectualism prevails among both professors and students. They are often scholarly in many things but woefully ignorant of spiritual and religious matters. Their ignorance breeds indifference and at times turns to antagonism toward things which they neither know nor understand.

It is in reality the enemy of true religion which the anti-religionists are attacking in the name of atheistic materialism. "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." So shall be the fate of this movement before long. There can scarcely be any danger whatever that the Anti-religion movement may bring damage to true religion. It will only serve as an aid to purge the dross out of religion, making it yet purer and more genuine. It is very pitiable and sad that so many youth live in utter ignorance of the true nature of religion. They are intelligent but irreverent. The need of the youth of Japan is not so much more of knowledge as more of reverence.

### **The Aim and Principles of the Anti-religion Movement.**

A recent writer gives some of the reason for the growth

of anti-religion sentiment. This is the age of speed and machine and pursuit of sensual pleasure. Such an age leads men to become less meditative, and more indifferent to the spiritual things, as well as boastful of mechanical power and scientific success. They despise the past, distrust the future, living only in the present. Such an attitude toward life becomes inevitably irreligious and anti-religious.

The so-called intelligentsia class is ashamed to be called religious, thinking religion a superstitious remnant of the primitive past. To be modern is to be irreligious, is their silent motto and boastful practice. We see their forerunners in the 18th century Oxford in the days of the Wesleys and in the American Cambridge in the early part of the 19th century. Similarly we see the university students of the 20th century in Tokyo boasting of their indifference to religion as if this were a sign of their high intelligence. They are atheist in faith, epicurean in life, egoist in spirit. As a matter of fact they are not earnest either for or against religion. Their life is irreligious but they are not sincere or zealous enough to join the anti-religions movement.

It is for this reason that at present most of the activities of the anti-religionists are carried on among the youth of rural sections which have suffered most from the financial depression and panic caused by the World War. While the people were suffering the religious organizations—mostly temples—did scarcely anything to help them, but rather hurt their feelings by refusal to open the temples for meetings of the tenant farmers while renting them to political gatherings of the wealthy landlords. And yet the temples continue to collect from the people enormous sums of money every year on every conceivable pretext. Therefore the leaders of the Anti-religion movement are urging the youth of rural villages and towns to revolt against the temples and priests. For these are the visible symbols of religion, which they take as an ally of the hated capitalistic system.

There are two kinds of anti-religion movements which have appeared in history, one being that which opposes existing actual religions, and the other that which tries to destroy religion itself. The present Anti-religion movement in Japan includes both of these classes. It rests on athe-

istic and historical materialism, and aims at the destruction of all religions. Its enthusiasts attack religion—especially Buddhism and more particularly the Shin sect which is represented by the great Hongwanji temples—in the effort to convince the youth that religion is opium to the people. In this they are, of course, not altogether wrong. There are some priests whose manner of living is indeed a disgrace to religion. But the sweeping statement of the anti-religionists against religion is nothing but an exposition of their own ignorance of what religion really is and of what true human nature is. To destroy religion is a suicidal act, an attempt to force mankind to cease to be human.

### **The Present Condition of the Anti-religion Movement in Japan.**

The so-called Anti-religion movement is not a fruit of the deep study of religion or a result of religious experience. It is largely the product of ignorance, misunderstanding and prejudice. As a movement it was actually organized in the Spring of 1930, with Mr. U. Akita, who came back from Russia about that time, as its leader. More than twenty books and pamphlets were published during the year of 1930 which treated religion in its connection with Marxism, denouncing and attempting to destroy it as an enemy of mankind. In 1931 we saw the movement become quite active under the names and leadership of two organizations, "*Han-shukyo-Toso-Domei*" (The Anti-religion Fighting Alliance) and "*Nippon Han-shukyo-Domei*" (Anti-religion Union). The more important leaders of the movement are U. Akita, G. Sano, K. Miki, K. Honjo, S. Takatsu, and others. However, they are not all united or of the same opinions, often having different emphases and even quarrelling among themselves.

There have appeared recently not a few scholars to defend religion, and some who at the same time are trying to reform it. Nearly all of those to claim the public eye in this connection are Buddhist scholars. Also religionists and anti-religionists have had several joint meetings and frank debates under the auspices of *Chugwai-Nippo* (A Buddhist periodical) during the years of 1930 and 1931.

Such meetings, however, have not brought much mutual understanding, but have rather helped to expose each other's ignorance of the other's position.

The Anti-religion movement in Japan is not a solitary movement, but it takes its guiding principle from such sources as the International Proletarian Atheists' Federation, the fourth meeting of which was held in Tetschen-Bodenbach during 1930-1931. The anti-religionists are conscious of their international or Russian background and of spiritual encouragement therefrom, if not indeed financial help. Both anti-religionists and Buddhists are busy attacking their opponents with pen and tongue. *Bunka-jiho*, the official organ of the Hongwanji temple recently offered a special prize for an essay which discusses how to defeat and destroy Marxism and its anti-religious principle.

The activity of this anti-religious, as well as the whole communistic movement changes its form according to the social and political condition of the country. At present where rumors of war are rampant, military spirit aroused, and the suspicious eye of the authorities keenly felt, these anti-religious forces act like a submarine, unseen and unknown to the public.

### **Future of the Anti-religion Movement—a Forecast.**

One actual result of the Anti-religion agitation is seen in the so-called refusal of the *Suiheisha* (pariah class) group to offer any funds for the Hongwanji temple in 1930 and 1931, and also in the many students strikes in practically all Buddhist colleges and universities. If Buddhist sects continue as now to depend upon capitalists and their authority, and do not reform themselves, anti-religious activity will grow fiercer and more pointed.

But such activity can do little harm to "pure religion and undefiled before our God and Father." People may alienate themselves from religion for a while but they will come back to true religion with right understanding and firmer grasp of the right conviction. The student circle in general is little affected by the Anti-religion movement as such. They are materialistic and indifferent to religion as

a whole. To meet this challenge religion, or more strictly Buddhism and temple systems must make important changes. Christians and the churches also will find it opportune to improve, not the teaching of the Founder, but their own daily lives and practices, that they may become true followers of Him who came not to be ministered unto but to minister, and to be patient, obedient, courageous and hopeful, even though Via Dolorosa and Calvary.

The Anti-religion movement or any movement will be powerless before the Cross of love and sacrifice. The counter-attack of the Gospel against the anti-religion movement is being carried on in the form of greater and wider evangelistic activities such as the Kingdom of God movement, Rural Evangelism, Gospel schools of various kinds, wider Christian student activities, and many other constructive forward movements. Religion must be more than racial or national. It must be truly international, inter-racial and of course social, transcending class spirit and all other distinctions. Christ died for all, and He lives for all and forever. "All things have been created through Him and unto Him." When this truth shall have been made clear to them who now do not know what they are doing, the new day will dawn for them and for us, and we shall grow unto the likeness of Him, for we shall see Him as He is.

We can look upon the Anti-religion movement more with sympathy than with suspicion, as a phenomenon of mental and spiritual adolescence among those who promote it, a product of a period of storm and stress. They will have to pass this critical period before they attain "unto a full-grown man, unto the measure of the stature of the fulness of Christ." On the other hand, the mission and responsibility of Christians grow heavier and more glorious. We must not only welcome Christ in our hearts but with Paul travail until Christ be formed in the hearts of all people, including the anti-religionists and non-religionists, of the world.

---





## Chapter VII

# THE FINANCIAL DEPRESSION AND MISSIONARY WORK

---

*G. W. Bouldin.*

"We stand with our backs at the wall. *Hallelujah*." These words are suggested by a writer in the *British Weekly* as a proper slogan for the present time. For convenience this will be divided into two parts, and we shall consider in the first place in what sense, if any, "Our backs are at the wall", and in the second place how we can say "*Hallelujah*".

I hesitated long to send out any enquiries since I am not fond of questionnaires. But those that were finally sent brought such gratifying results that I almost repented of not sending more. From the time I was asked to prepare this paper there was a real doubt in my own mind as to whether the present trade depression as such had really had much effect on the contributions to Missions. Of course where there have been bank failures and calamities of that sort one would not be heartless enough to make light of them.

The facts available seem to make it clear that mission boards fall into two distinct classes as regards stability of income; those whose income varies little and those whose income varies much. And the steadier ones will be treated first, even at the risk of having an anti-climax.

### **Boards with Stable Income.**

Here are some figures that gave me a thrill. A Board that has a history of 131 years gives a printed list of its income every year from the beginning until 1931! And the income for 1930-31 is more than that for 1928-29. When we consider that the present great depression began

in the fall of 1929 these figures are encouraging. To quote from the one who sent me these figures ; " You will see that there has been a steady increase in the annual receipts if the average of each ten years is taken. Still more striking is the fact that the lowest figure for these difficult post-war years is higher than the best pre-war figure. The extraordinary financial difficulties in which we find ourselves are due very largely to an expansion of the work and an increase in the cost of nearly everything, passages, salaries, etc., etc."

The income of this Board is about ten per cent less now than in the years just after the World War, but the decrease has not come in the last two years of depression, but several years earlier, from which time there has been little change either way.

Here is another Board that has a history of more than 100 years and its income for 1931 was greater than for any year prior to 1926, and there have been in all only three years, namely 1926, 1928 and 1930 in which the income was greater than in 1931 and in every case the difference is negligible. And the present income of this Board is just about double that of the highest pre-war year.

And here is another Board with a long history and with an income so great that it would seem that a few hundreds of thousands more or less would not make much difference, and yet a difference in income of ten per cent might change the destiny of scores of missionaries. Though this Board seems to be feeling the effect of the present depression more than the two just mentioned, yet the total net decrease for four or five years seems to be not far from ten per cent, from which one can see that it is far more stable than most business enterprises in recent times.

When the present buying power of money is compared with that of ten years ago, and account is taken of all the disturbing currents of recent years, one feels like taking off the hat to the Boards and their supporters that have shown such steadfastness.

### **Boards with Varying Income.**

Now to turn to another kind of group, we shall need to

be prepared for excitement of another sort. I don't know how many Boards would come in this class, but there are two in particular that I have before me. I will spare the reader a graph that I prepared of one of these. It started at sea-level, let us say 25 years ago. In 1921 there was a peak that looks like Mt. Fuji. Then a deep valley and another sharp peak in 1926 and since that time the steady descent continues toward the sea-level and let us hope it does not keep on till it reaches the Dead Sea.

Now this Board hopes to have this year some 33 to 35 per cent as much income as it had in 1921. But this decrease has not come in connection with the present depression. The curve of the last two years shows a gentle decline as compared with the decline in some of the years of prosperity, and the present curve if extended backward would just about touch the peak of 1921, showing that on the average the decline of the past eleven years is about the same as the decline of these two, and more, depression years.

But how can this be accounted for? Well, there are two or three of the larger American Communions that seem to have had much the same experience. A brief explanation may be misleading, but there are two or three words that will probably tell the most of the story. First, was over-expansion at home or abroad, or both. Second, machinery that in a pinch looked after home interests at the expense of foreign missions. These bodies, having very large numbers of communicants, and having seen "visions" at the end of the World War, over-estimated what their people could be led to do. Tremendous programs were laid out both for home and foreign work. But deflation was bound to come, and when it came it found many churches, schools, hospitals and other institutions at home not only burdened with debt but in many cases bonded and under mortgages and in various ways under legal obligations that made their very existence depend on getting all the money in sight. But since the collecting agencies for Foreign Missions are in many cases the same as those for home work, the proportion of the total gifts of the Saints that reached foreign shores has consistently decreased for some ten or twelve years. The total gifts of these

bodies for religious work remains almost constant, but the great decrease is in the amount that goes to missions.

### **Increasing Needs.**

And yet, in spite of all of the foregoing, the depression is of course making it harder to get money for Foreign Missions. The work is growing and needs more and more money. The number of members in the home churches has greatly increased in many cases, and the standard of living has risen tremendously during the period under consideration. For any or all of these reasons a steady increase in income might have been expected. But as a rule the increase in the last decade has not occurred, and in some cases an alarming decrease.

Such missionary enterprises as our educational institutions on the fields have had to have large sums of money for equipment, and they still need large sums if they are to survive and do their work, but as things are now they cannot hope for large gifts from people who have large, sudden profits of which they are willing to give a part.

But if the situation is like this how can we say "*Hallelujah*"? Without trying or claiming to say the ultimate word on why we should come to grips with the tasks that remain with zest and enthusiasm, the remaining part of this paper will deal with the task of adjusting ourselves and our attitudes to the new situation.

### **Missions and Unearned Increment.**

This depression seems to be a trade depression only. The things necessary to life have not failed. Providence has not failed. There are more things that can be used for food, clothes and shelter than ever before, and the same is true of many other things which might be called luxuries. In fact the very abundance of commodities has done much to cause the trade depression. But why not welcome the opportunity to consider anew the question of the sacredness of profits? By all accounts the country least affected by the present depression is France where the exchange of produce direct from producer to consumer is most encour-

aged and middlemen's profits least emphasized. Since it must be a part of the mission of Missions to establish a better social order it would be a strange paradox if the means for carrying on Missions could be had from no other source than from speculation and profiteering, the ethics of which are at least being called in question. It is not of course necessary to condemn all trade, but even Mr. Henry Ford hopes we will not return to a condition like that which prevailed in America before October, 1929, when people bought stocks not to receive a fair dividend on them but to sell again at a profit. Missions ought to be able to get along somehow without having to depend very much on "unearned increment".

### **The Use of Money.**

Missions are not money only, nor mainly. Is it not possible that we have fallen so in the habit of saying that we could do great things on the mission field if we could only get the money, that we have come in a measure to believe what we are saying? And yet a sober view might show us that in this case and that there has been too much money used, or at least too much importance attached to the money. No doubt my own country has overdone this more than any other. I mean America. I think America ought not to give less for Foreign Missions; I think she ought to give vastly more than she does. But if the present crisis can be used to bring us to consider values anew it will be worth what it is costing. If all money given for Foreign Missions were used as money given to the Lord and were used only in His name, then no doubt we might safely be trusted with the use of more of it. But if it is to be used as money under the control of foreigners and intended in some way to impose the will of foreigners on, say, Orientals; if that be the case we may see therein the reason why we are being entrusted with less and less of it.

The "Widow's mite" was a small sum of money but it had great value. The Master saw some casting in great sums but he said the widow gave more than they. The rank and file of Christians in America probably give less than one tenth of one per cent of their income to Foreign

Missions. It is inconceivable that the times have got so hard that there is not still that much of margin. And it is conceivable that the depression will increase the number of those who give modest sums. I heard it said in Tokyo that hard times help those industries that take in the "nickels and dimes". Certainly Foreign Missions belongs in this class, if the average weekly or monthly contribution of Christians is considered. People who in prosperous times would spend their money for new automobiles and gasoline might be led in times like these to spend smaller sums for missions.

Thus the present conditions challenge us to look for and strive for better stewardship. The means are not lacking if there is serious stewardship.

### **A Challenge to Fellowship.**

A better fellowship ought to come out of the present crisis. The brother man who lives in the Orient has been tasting economic hardship for centuries, while the brother who lives in the Occident has been relatively in easy circumstances. Reinhold Niebuhr would say that the Occidental is rich because he thinks a man's life consists of the abundance of the things which he possesses, while the Oriental is poor because he thinks a man's life does not consist of the abundance of the things which he possesses. Whether the condition grew out of the view of life or whether the view of life grew out of the condition, now is at least a good time to feel a kinship and get a new sense of fellowship. In the days when things were so cheap in the Orient when judged by Occidental standards, missionaries could and did build big houses for themselves. They were justified not only by their cheapness but by the conditions prevailing which made it seem necessary that Occidentals living in the Orient should have their own little worlds, separate and complete. The poorness of communications and means of travel also accentuated the same need. But now conditions are vastly changed. Communications are greatly improved, and there can be and is much real social life between those of East and West. Moreover, the work is so advanced that in many cases the presence of the mis-



sionary is not so necessary as we used to think. Therefore the present witness would testify that the building of such houses as missionaries used to build are no longer justified, neither is the employment of such retainers of servants as used to be employed. Fortunately our ideals are changing and we no longer feel it necessary to "Feed to them the Gospel out of a long spoon", to quote a native of Africa.

The depression challenges us to get closer to our brother of the Orient, and this challenge is a good gift borne to us on a service of hardship.

### **"Get out of that Rut !"**

The depression ought to help us to get out of some ruts. I suppose it will be admitted on all sides that it has been easy to get the "same appropriation as last year". This without regard to whether it is really needed or not. In a changing world, needs are not the same from year to year on and on forever. "We don't make any changes until we have to" is a saying that probably fits a great many of us. And how easy it is to vote for the other man's appropriation when his vote is needed to get mine through, and when it is unpleasant to raise objection. (This is written for those on the field only!) But in times like the present we have the backing of grim circumstances when we apply scales and measuring rods to causes that heretofore passed without question. The Commissions from across the seas that "Fact-Find" and "Appraise" and so on, no doubt use a lot of money in their investigations. I wonder if we on the field have not invited that seemingly unnecessary use of needed funds by not being more wide awake ourselves to the changing times. But whether the Commissions press it upon us or whether it is laid to the depression, certainly the time has come to consider how many luxuries there are in mission work, how many fifth wheels and how many dead branches. Along with a steadfast belief in the kindness of Providence we are compelled to admit that there is a ruthlessness about economic forces. And it is a better world view that finds these two not contradictory, but in harmony.

My conclusion then is that we can really say "Hallelu-

jah", because the present depression is a challenge and a demand that we face the facts anew, and that we strive anew to bring the spiritual resources of the West to the service of the Kingdom of God in the East, and that we make a new effort to eliminate the elements that should have no place in so sacred a work as Foreign Missions.

---

PART II

THE GROWING KINGDOM  
OF  
CHRIST



## Part II.

# THE GROWING KINGDOM OF CHRIST

---

## THE CHURCH AND EVANGELISM

---

### Chapter VIII

## THE CHURCHES IN 1931

---

*Charles W. Iglehart*

The life of the Christian churches runs deep underground, and is not capable of accurate measurement year by year; only here and there does some event or trend give indication of where the essential life stream is flowing, so that any attempt at an appraisal of the churches and their work can never be more than the personal view of the observer, subject to correction by anyone who sees from another angle. Certain facts, however, do make it possible to judge more accurately than perhaps in other countries where the Christian movement is older and larger.

During 1931 Japanese Protestant Christianity was surveyed and investigated rather more than usual, and while the actual findings of the commissions from abroad have not been made available as yet, nevertheless these visits served to stimulate careful preliminary studies made in Japan, and as a result a large mass of valuable material is now available. Possibly the most important study of all was made by a commission of Japanese leaders, set up by the National Christian Council to study Church Union. Their report in

the current issue of the Japanese Year Book (*Nenkan*) includes a full comparative study of the various denominations. It should be noted that the *Nenkan* is increasingly indispensable as a source of information about the churches, and each year contains studies and analyses made from some new point of view. The National Christian Council, too, includes as its constituent bodies, with the exception of the Holiness church, all the major denominations, and the great majority of all the Protestant church organizations. It is coming to be the one clearing house for information, as well as a strong unifying influence upon the policies of the denominations. Already it is much easier to obtain reliable facts concerning the churches than concerning the various missions and their work. Another reason for this is that although mission agencies run up toward fifty in number, the number of denominations is much less. Altogether there are scarcely more than twenty, and of these five comprise at least 80% of the entire Protestant movement. Thus, the Christian churches are quite readily capable of measurement and observation.

Let us sketch the present situation in outline, avoiding close details. We will find, scattered all over Japan about 2,000 churches. Three-fifths of these are in major cities, almost two-fifths in smaller cities and towns, and possibly a tenth in actual rural communities, though many in the towns are fed by outlying country territory and have farmers as members. There is no division of territory; all the denominations are represented in the larger cities, usually three or four in the small cities or Provincial capitals, while the remainder are scattered singly. Each one of the five larger denominations and possibly some of the smaller ones has an organizational overlay, covering all of Japan. There is not a great deal of exchange of membership, though as guest-members or as guests many persons are affiliating with churches other than their own. Among most of the denominations there is no conscious overlapping or competition, and no local friction. Neither is there very much cooperation in routine work.

Taking a typical church we find first that it is altogether likely to be typical. That is, the great majority conform to a common type, regardless of place or denomination.



Located somewhat inconspicuously on a back street, or away from the centre of town, housed, as two-thirds are, in a decent, but plain property, either church building or residence-church. A full time pastor is in residence, caring for one church and perhaps one out-station, and receiving as salary about the equivalent of the salary of the upper brackets of grammar school teachers. If you figure out the number of church members by the statistics in the office his parishioners will number about one hundred, but if you consult his actual list of resident, active members, it will show about one-half that many. Most of them will be subscribers to the church, averaging about ¥25 a year. About one-third the churches are entirely self-supporting, one-third receive aid from their denominational central funds, and one-third from mission sources. In addition to the pastoral care of the minister every third church on an average has a woman evangelist as pastor's assistant, and perhaps one in three or four receives periodic visits and supervision from a missionary, man or woman, or both.

If we follow the pastor through his week's duties we may estimate the present activities of the church. Sunday morning begins with Sunday School, with about four teachers and forty or fifty children, all within the age group covered by the six years of public school. Morning worship follows. There is the common order of worship, the Bible in a standard translation, the Union Hymnal, and the usual sermon, all so completely similar, that with the exception of the Episcopal churches no denominational *differentia* whatsoever are observable. The audience may number thirty in the morning and about the same at night, seated men and women in separate parts of the church, though no one seems to know just why. Once a month the young men of the church take charge of the evening service. Midweek prayer service calls out a dozen faithful ones, and sometimes during the week once or twice a month the woman's society meets. There may be a Bible study group some afternoon. All the members who are active expect the pastor to look them up once a week, and pastoral calls are not short. There are always enquirers moving along the path toward acceptance of the Christian faith and baptism, and about one a month crosses the

line, though not always into church membership in full. There may be a kindergarten maintained by the church, in which case the pastor, his wife and the church building are in action six days a week besides Sunday. What we have described is of course nothing like a complete picture of the work of all the churches ; it may be said to be the minimum church, or the greatest common divisor of church activities, to which large numbers have added many other functions, but which is nevertheless typical of very many. At any rate this is the common frame of every day church life, through which shuttle the threads of unseen personal influence on thought and conduct that are slowly making the pattern of a Christian society.

There are several ways to ascertain the areas of present vital activity of the churches. One is to observe the organization of the National Christian Council with its sub-committees and their programs. Another is to watch the columns of the Japanese church papers. And another one is to listen to the agenda of any one of the larger denominations in its national meeting. In any case the main outlines will be the same, and will include the following :—

**(1) A Forward Evangelistic Campaign.** There is scarcely a denomination that is not now prosecuting such a special movement throughout the church. They vary from two to five years, and as soon as one is completed its place is taken by a new one. The Kingdom of God Campaign on its speaking and public meeting side has been a great spur to this impulse in the churches, and most of them have linked up their own denominational program with the general one where possible. Indeed, it is because so many of the denominations felt the need of such an aggressive movement within their own ranks that they so readily came into cooperation in organizing the general campaign. For the Kingdom of God Movement is the various denominations in action following the common desire to extend their borders. All feel that the growth of the church, while it has been steady and constant has been too slow to serve the present needy age, and that more passion must be put into the effort to increase the Christian constituency. Kagawa's view that with seventy millions population, and a million a year increase, the Christian movement

cannot get a real hearing, much less produce its own *milieu* and way of living unless it numbers at least a million active members is quite sound. To be sure there is a limit to the power of any association of persons so distinct as a Christian church to assimilate new elements, and our present two hundred thousand or less could only with the greatest peril to its own life enroll an additional million suddenly. But on the other hand our present average of 5% net increase a year is so small that there is every danger of being submerged in a pagan materialistic world that never so much as knows of the existence of the church. It is easily understandable how in a country with universal literacy and with no large classes socially submerged or politically subject, mass movements may not be expected. In Japan Christianity is still largely a teaching, and is indoctrinated into individuals, slowly and thoroughly until one by one they accept it. The tradition is that no one is to be very emotional and that even if a travelling evangelist does awaken a spark of warm feeling under which decisions are made, this must be followed by months of intellectual training before one can really be said to have entered the Christian life. This may in part account for the fact that before the churches have got around to making the link-up following an evangelistic meeting, all but one or two percent of those signing cards have cooled to their former indifference, and are lost to the church. It is most significant that more than one-third of the sixteen hundred adult baptisms throughout the entire church last year were registered in the Holiness Church, where the appeal is quite emotional. This church is growing so rapidly that it is attracting the attention of every other denomination. There is plenty of emotion in the Kingdom of God Campaign meetings, and in the various retreats for ministers and laymen being held frequently throughout the country; so that we may look for an increase of warmth in the presentation of Christian truth in the local churches, and with this an acceleration in growth of new members. This is surely a present trend. In most of the denominations this forward evangelistic movement includes the accession of new members, and the training of lay leaders for still further extension work.

As this Year Book goes to print there is being held in Tokyo a laymen's Gospel School, with an enrollment of nearly two hundred men and women taking nightly lectures over a period of eight weeks, and preparing for leadership in the local churches.

(2) **Rural Evangelism.** This occupies a central place in the attention of the churches today. On the one hand the church is in danger of becoming lopsided through its present almost total urban emphasis, and on the other hand the rural millions have come into a new position of economic, social, political and religious significance in modern Japan. Their need of the church and the church's need of them are both equally apparent to all observers. Three streams of influence converged to cause a tide in this direction during the past year. The International Missionary Council in its Jerusalem Meeting and later has held this challenge before the eyes of the church; then for years there has been a small group,—counted on the fingers of one hand,—of Japanese pioneers in this field; and among the missionaries there are perhaps twice that number that have been experimenting and working toward the Christianizing of rural life. The visit of Dr. Butterfield with his wide travel and study throughout Japan and finally his conferences with Christian workers brought all this to focus in a general determination to push into the country regions, and not to do this by simply planting more city churches and city pastors there, but to set out upon a permanent policy of penetration of the rural society for Christ. A most complete and ideal program has been charted out. This will require much digesting and adjustment to Japanese conditions in actual practice. Enormous difficulties lie ahead in enlisting workers, in providing training for them, in transplanting them into a rural community life, in the development of a self-sustaining church, and the finding of its proper functions and relationships. Much of this will be entirely new territory, and will require tears and blood for its conquest, but the challenge has now been accepted by the church at large, and enthusiasms have been fired that will not be quenched by difficulties. One of the solid accomplishments of the year was the holding of upwards of eighty so-called Farmers' Gospel

Schools, throughout the country. They consist of a four to ten day institute attended by young men from the farm, in numbers ranging from ten to thirty. The subjects cover religion, Bible, rural economies, crops, sociology and health, and are taught by pastors, by experts loaned by the government, and by the Christian rural leaders referred to above. In these small groups the leadership of tomorrow is being recruited and trained, and the beginning made toward a rural-conscious church. A full-time national secretary for this work is now being chosen, and under his direction 1932 should see a survey made, and concrete plans maturing for cooperative effort in this field.

**(3) Overseas Evangelism.** The Japanese abroad, particularly in South America rest heavily on the heart of their Christian brothers at home, and during the past year, under the leadership of Mr. Segawa, a Tokyo layman, an association has been formed with a view to sending missionaries to them. A preliminary trip may be made to the Philippines and to Brazil looking toward a definite program of evangelism.

**(4) City and Labor Evangelism.** While not so immediate in the purpose of the churches this phase of work lies just around the corner, and is being called to their attention by their farthest-sighted leaders. Until now Christian social idealism when it has taken possession of an individual has led him either to do a piece of detached work of his own, or to take employment with the government in one of its social bureaus or departments. There are a number of outstanding pieces of mission social work, but hitherto the church as such has not included the laboring people in its view either as objects of general welfare effort, or as potential members of a proletarian church. Attention to this large and difficult group is one of the avowed objectives of this the third year in the Kingdom of God Campaign. The personnel material of city laboring people is not so stable or sound as is the case with the farmer, so the development of a self-maintaining church here is proportionately harder. Also the establishing and equipping of churches in urban downtown centres fit for social service work is a highly expensive undertaking. Nor are any of our present training schools ready to provide



guidance in teaching or practice. But a start has been made, and this tendency may be expected to gain ground steadily. Last year a conference was held between church leaders and Christian employers of labor seeking a solution of the economic-social problems from a Christian standpoint.

**(5) Church Union.** In 1930 the Commission on Church Union found a basis of union which at least theoretically was agreeable to most of the smaller church bodies, and to all of the larger ones except the Holiness Church and the Episcopal-Anglican Church. This latter church recommended certain changes, which were submitted to the other denominations but which failed to gain general assent. The past year has been a year of incubation in the various churches, with the plan of union still before them in both original and amended forms, and with a more receptive attitude taking shape in special committees set up in several of the denominations, looking toward further exploration of the plan. There is no reason why right now the Presbyterian-Reformed, the Congregational and the Methodist Churches as well as a goodly number of the others should not unite, for they have nothing except different traditions and a certain shyness of innovations to prevent it. No formal obstacle whatever is in the way. With the Episcopal-Anglican Church there are certain convictions that must have their place in any plan of union, but they are no more insuperable than they have been in South India. As to the Holiness Church and its future no one can predict. It is in many ways the most significant movement on the Protestant horizon in Japan today. Different in method, temper, emphasis and results from all the other churches, it bears no relation to any mission or mission board, is entirely self-supporting, has nothing but self-supporting churches, and is growing at the rate of 20% to 30% each year. The spirit of sacrifice is taken for granted among the members, every one of whom must assume an active part in the religious and financial affairs of the church or immediately be dropped from the rolls, and among the pastors whose only way of entrance into the ministry is by accepting an appointment to a new place with no aid and no promise of sup-



port, founding there a church and leading it to maturity. How many of the pastors and their families are destitute no one knows, but there are no complaints. Street preaching, appeals to conscience, calls for repentance and the promise of redemption, fervent prayer, gospel singing, belief in faith healing, and an expectant awaiting of the immediate Second Coming are some of the characteristics of this church. They know no allies in their work of evangelism, and evidently fear the effect of any sort of cooperation with other Christian bodies. Although there is nothing essentially Oriental in thought or method in this denomination, it is truly a spontaneous growth within the Japanese church, and offers a most interesting field for study and some emulation on the part of more staid members of the family of churches. If similar methods were adopted some of the pastorless churches in one or two of the denominations, such as the Congregational Church might be cared for, while the superabundance of ministers in the Presbyterian, Methodist and most other churches would be provided a field for their labor.

**(6) Organization and Mission Relationships.** A curious fact is that while almost all the denominations are making adjustments in their own internal organization, they are all in the direction of avoiding extremes and approaching similarity of type. Several of the congregational bodies are toning up the morale of their central agencies, while the more highly articulated denominations are tending to diffuse the functions of headquarters over the local organizations. After all, the genius of Japanese group action is joint conference and common agreement, and this is in effect the practice in all the churches no matter how different in type their structure is supposed to be.

Mission relationships, too, are of various sorts, and are moving in different directions, from certain missions co-operating in the Presbyterian-Reformed church which are moving toward a more clear differentiation of work as between Mission and Church, to the Lutheran and Baptist Churches in both of which there is a trend toward closer identification of the two. In some churches the missionary is completely assimilated, in some he works through joint committees, in others his work is quite separate. But the

interesting fact seems to be that under whatever method, he can if he will find ample scope for any work he has it in him to do. The Japanese church has reached a sufficient degree of maturity to recognize and welcome any individual man or woman missionary who has a sense of mission and a devotion to a task. It is not necessary that they be either experienced in years or experts. Some of the most trusted leaders in the new rural movement are first term missionaries, and men without previous training. On the other hand there are men past retirement age who are still the honored counsellors of the church leaders. While technical skill and knowledge count for much in this country, sheer worth of character and consecration to the Christian program will carry any missionary far enough to give him or her a wide field for fruitful and happy service.

**(7) Property and Finance.** Even during this year of economic chaos a surprising number of new churches and parsonages have been going up. Most of them are designed by Japanese architects, and as a rule they are comely and churchly. The city churches are many of them using Gothic models. There is better decorating and more beautiful interiors than heretofore. This is in line with a general trend toward more beauty throughout the Christian movement. The new Hymnal contains many more Japanese tunes and hymns than the old one. Church music and congregational singing are steadily improving in accuracy and quality of tone. Sadakata's prints and watercolors of Bible scenes, and particularly of the Christ are becoming widely used.

Income for current maintenance has necessarily fallen off, but the slack has been taken up somewhere, for it does not appear that any churches have been closed on this account. At least if they have others have taken their places, for the total number has grown normally. All published statistics are about a year behind, and probably the present year or next year will show the inevitable downward curve of finance in the churches. Income from abroad is certainly on the wane, but if withdrawn sympathetically and with the full understanding of the church this may prove a blessing rather than otherwise. Several of the

missions are fixing a plan of decreasing grants in order to release moneys for the work.

**(8) The Message and Thought Life of the Churches.** From the beginning Protestant Christianity in Japan has taught individual piety as its central objective. Theological emphasis has been placed on the Holy Spirit, on the immanent God and on the indwelling Christ. Practically no use is made of the Old Testament, and of the New Testament the Fourth Gospel is the most widely read and taught. The central teaching of all denominations is the Cross. Of the seventy or eighty hymns in common use among ordinary Christians over half are gospel songs of personal consecration, while scarcely any deal with the sovereignty or majesty of God. It is significant, therefore, to notice that on the one hand in certain churches there is a reaction toward a vivid interest in the Barthian theology and a revival of Calvinism; while on the other hand there is a general questioning as to whether the ethical teaching of the church has been sufficiently well-rounded or wide in scope. Sobriety, temperance and the other Puritan virtues have been inculcated, but other sins of society have gone unrebuked. The new turning toward the exploited classes, such as farmers and laborers opens yawning gulfs of problems as to the Church's attitude not toward them only, but toward a society of which they are the product, and to a degree the victims. The very necessary emphasis on self-support hitherto has moored the church here as in other countries to the present economic system, and to cut loose so as to be free to reform the system may mean to go to destruction as a church. Within my own small experience during the past year two different Farmers' Gospel Schools went on the rocks over this very dilemma. All over the country thoughtful pastors and laymen are trying to find the message for a distraught economic society full of injustices and wrongs, but which must be saved. It must be admitted, though, that they are in a very small minority, and that the great majority are taking things as they find them, and preaching to individuals. Since September the situation in Manchuria has tested the thinking of all peace-lovers. Individual pastors have not raised their voices publicly, but much protest and agitation has gone

on in personal circles. Furthermore, the Christian group through the National Christian Council and in the annual meetings of several denominations held during the Fall, have placed themselves on record as deploring the present state of strife, and taking full share of the blame in not more aggressively promoting a love of peace in society.

Altogether, the Protestant Churches in Japan, though but a tiny fraction of society when measured by bulk, are giving their testimony to a way of life and a view of life which while far from being perfect Christianity, is nevertheless, the soundest and most hopeful for the future of any of the multitude of voices clamoring for a hearing in this discordant medley of modern life in Japan. Anyone living alongside the churches year by year cannot but feel a ripening experience, a growing self-confidence without self-consciousness, a poise, and a maturing of strength in them. Each year gives them a stronger sense of their own entity and place in society as a genuine Japanese movement, and of their mission as a unit in world Christianity.

---

## Chapter IX

### THE NATIONAL CHRISTIAN COUNCIL.

---

*Akira Ebisawa*

The annual meeting this year was held at the Tokyo City Y.M.C.A. and was attended by full quotas of delegates from all of the 45 co-operating communions and Christian organizations. Among those who were present at the sessions were Bishop T. Matsui, Dr. K. Ibuka, Mr. D. Tagawa, a member of the Diet, and Mr. H. Nagao, also a member of the House of Representatives. In addition there were a large number of Japanese pastors and laymen who took a prominent part in the conference.

#### **Peace Resolution Is Passed.**

Many live issues came up for discussion, but perhaps the tensest session was that at which the conference took under consideration the question of the Christian Church's attitude toward the Manchurian situation. This question was not included in the prepared program, but every delegate present appeared to take it for granted that it would be faced. After considerable discussion, the following resolution was unanimously passed.

"On this eleventh day of November, which commemorates the consummation of world peace, the National Christian Council of Japan, in its ninth annual session, deeply regretting the occurrence of the Manchurian incident, expresses itself in the following resolution and feels that it is its natural duty and responsibility to appeal to Christians both within and without Japan.

"In view of the Manchurian incident we cannot but feel a deep sense of self-reproach that the spirit of world peace, based on brotherly love, which we constantly advocate, does not, as yet, pervade the world's life.

"At this time we pledge ourselves to new endeavor in behalf of peace in the Orient and through the world.

"May the conception of justice, friendship and love be deep-going and rule the hearts of all who are concerned with this problem and lead to an early solution of this situation, thus eradicating the roots of the difficulties between Japan and China and helping to foster the peace of the world.

"In accordance with this resolution we will exert ourselves to the uttermost. At the same time we earnestly desire the prayers and co-operation of our brethren in Christ and of peace organizations everywhere."

### **Various Problems.**

Many different questions came up for consideration at this year's meeting of the council. Among them were the promotion of the Church Union; the attitude of the Christian Church toward the recently launched anti-religion movement; the revision and actual application to every phase of life of the council's social creed, and active co-operation with international Christian organizations looking toward the building up of a Christian world.

The council also discussed the questions of defining the sphere of activity for each denomination and Christian organization in order to eliminate overlapping and duplication of effort and workers; the future of the Christian schools in this country; an aggressive advance into the hitherto neglected rural and industrial areas; the effective use of the Japanese secular press in the work of evangelism; the organization of Christian co-operatives and mutual help societies, and the matter of the indigenous Japanese Christian Church sending Japanese Christian pioneer workers to begin work among their nationals in other lands.

The meeting decided to convene an all-Japan Christian conference, in the fall of 1932, in order to re-appraise the situation which the Christian Church faces in the Empire at the present time, and also to formulate a follow-up program when the present nationwide, three-year Kingdom of God Campaign comes to a close in December, 1932.



## **The Kingdom of God Movement.**

At the Okutama Retreat on Nov. 30-Dec. 1st, the Central Committee of the Kingdom of God Movement laid out the plans for the next year 1932, and at the same time, as it is the last year of the present three year campaign, we discussed what would be the next step after closing the campaign.

There were twenty-five members present, and Dr. Kagawa also came to join in the discussions in the midst of his busy program for the Campaign in neighboring prefectures. In the conference we all felt the grace of God who has led this campaign up to this time and together knelt before Him with heart-felt thanksgiving and humility. The following findings were drawn up and passed with the unanimity which has characterized this movement:

### **In Regard to the Practical Policy for Next Year:**

1. Dividing the whole country into ten different sections, to convene a special conference of ministers and church officials in each of ten different centres early next year, in the desire to create new enthusiasm for the coming year.

2. The promotion of "Gospel Institutes" for the training of enquirers, and setting up a curriculum for adult education in co-operation with the National Sunday School Association.

3. Conferences for the training of Leaders.

4. For the training of Lay-Workers.

5. For beginning work in industrial areas.

6. As to the Evangelistic Movement in Christian Schools.

7. As to Mass Meetings.

(a) Dr. Kagawa shall visit all the prefectures which he has not visited in the last two years, the further details of the itinerary to be left to Dr. Kagawa and Sec. Ebisawa.

8. In view of the fact that this Movement has come to enlist general cooperation all over the country, this three year campaign should be taken as the First Period of the Movement and it ought to be continued in some form or



Travel of speakers .. . . . . . . . . . .	10,000.00
Committee Meetings .. . . . . . . . . . .	500.00
Reserve .. . . . . . . . . . . . . . . . .	400.00
Total .. . . . . . . . . . . . . . . . .	50,000.00

### Excerpts from Findings of various Departments.

1. We desire that the Committee on Church Union exert itself to accomplish this purpose as soon as possible.
2. Regarding the need of Social Education for international peace :  
At the present time when we keenly feel the need of giving international knowledge and fostering the international mind in our people we desire that the National Christian Council plan and work for the culture of our nation along that line.
3. Regarding evangelism in rural and factory or industrial areas :
  - a. We feel the need of a survey of all the factories having direct or indirect relations with Christians.
  - b. A conference of the Christians related to factories should be convened.
  - c. Various fitting types of evangelism in factories should be planned.
  - d. Various surveys, and kinds of work, should be planned for evangelism in industrial areas.
  - e. A special conference on evangelism in industrial areas should be convened.
  - f. Regarding rural evangelism, we desire that the Findings of the first rural conference at Gotemba be put into practice, especially in such matters as the following :
    1. To convene a Conference on Rural Evangelism.
    2. To appoint a Rural Secretary.
    3. To give aid to local Gospel Schools.
    4. The establishment of an Experimental Station.
    5. That a special lecturer on rural work be invited from abroad for the theological seminaries.
4. Regarding the application of the Social Creed, we recognize the need of emphasis on the following points, in view of the present social conditions :  
Art. 7. The abolition of the system of public pros-

titution.

Art. 8. The promotion of national prohibition.

Art. 9. 'Social insurance laws' might imply "Unemployment insurance". If so, the real need should be investigated and a movement to secure legislation be promoted.

Art. 10. Consumers Cooperative and Mutual Aid Societies.

Art. 13. The enactment of higher income and inheritance taxes.

Art. 14. The limitation of armaments and the realization of a warless world.

5. Cooperation and division of the field between the different denominations is needed.

a. Positively—in order to reach wider fields.

b. Negatively, to avoid over-lapping or duplication.

c. For the economical use of evangelistic funds.

d. To promote the spirit of denominational cooperation.

e. On account of the need of division of the field for rural evangelism.

With these needs in view, we recommend that the National Christian Council appoint a Committee on Negotiation for dividing the field, and convene a conference at least once a year.

6. Regarding Prison Evangelism.

At present there is no liberty given to Christianity, but it might be admitted to some prisons if the officers are sympathetic to Christianity. Therefore, it is considered needful to try to begin the work with the utmost care and sincerity, as well as to request the government to change the policy concerning Reformatory Education.

7. Regarding the Initiation of Overseas Missions.

Our emigrants increase every year, but they lack somewhat in capacity for assimilation. There are about 200,000 emigrants in South America and already we hear reports of exclusion. We recognize the urgent need of evangelistic work among these emigrants and feel, moreover, the keen responsibility to propagate the Gospel in other nations. Therefore, we recommend that the Council endorse and help to organize the Japan Foreign Missionary Association

by unanimous vote of the Annual Meeting.

8. Regarding cooperative Evangelism, (centering in the Kingdom of God Movement)

We recognize the fact that the Kingdom of God Movement has been promoting cooperation between the different denominations, and that the results are already recognized. We learn that many people are expressing the desire to continue the movement. We recommend that the Council appoint a special committee to lay out a plan and program, and report to the All Japan Christian Conference to be convened next year.

9. In order that Christian Education be carried on more effectively, we recommend that the Educational Department take suitable action regarding the following items:

- a. To take any necessary steps to utilize the results of the survey by the Educational Commission.
- b. To plan for closer cooperation between the churches and the Christian Schools.

10. That the Churches be urged to recognize Religious Education as their intrinsic mission, and especially, that they take suitable steps to encourage Kindergarten Education. In order to promote religious education in the homes, that steps be taken to prepare suitable materials.

11. Regarding the establishment of a Central Christian Library for the future development of Christianity in Japan.

We deeply feel the necessity of collecting and preserving the source materials of the History of Christianity in this country, and we recommend that the council take immediate steps to establish a Central Christian Library under the direct management of the Council.

12. Regarding the development of Newspaper Evangelism.

We recognize the efficiency of utilizing the daily paper for evangelistic purposes and the value of the work of the Christian News Agency, and we recommend that suitable steps be taken to help that organization.

In order to accomplish this, that special consideration be given to the following items:

1. To promote the production of suitable manuscripts for newspaper articles, and to assist in offering such manuscripts to the papers.

2. To promote prompt news reports of all Christian activities.
3. To plan for cooperation in Christian newspaper advertisements.
4. To investigate further the use of newspapers and to make known the results to the churches.
13. Regarding a Revised Translation of the Old Testament :

We feel the need of the revision and recommend that suitable investigations be made.

---



## Chapter X

### A REAL KINGDOM OF GOD MOVEMENT

---

*Toyohiko Kagawa.*

With the close of 1932 the promised three-year-period of the Kingdom of God Movement comes to an end ; but the real Kingdom of God Movement remains to be achieved. Since there are but 250,000 Christian believers compared to the sixty-four millions of the population of Japan proper, only one in four hundred is yet a Christian. The field is exceedingly wide. There are a very great many towns and cities of five thousand and more in which the Gospel has not yet been preached. Even in Hyōgo, the most progressive prefecture in Japan, there are fifteen or sixteen towns in which the Gospel has not yet been heard. And if one goes on to think of the villages, how few of the twelve thousand villages of Japan have as yet had the Gospel ! Though probably quite a number may have had tracts distributed and Bibles sold in them, how many have had even one session of a Bible class ? Hardly one in ten, I think. Since, through this Kingdom of God Movement, Peasant Gospel Schools have been started, some at least of the peasants are now making progress ; and this is the most blessed result of the first stage of the Kingdom of God Movement. But unless we put forth a thousand times as much effort as at present, it will be difficult fully to lead to God even a tenth of the farming villages. And we have hardly yet touched the fishing villages. Captain Bickel formerly did some work in this field in and around the Inland Sea, but since there are a million and a half of the fishermen and nearly seven millions including their families, the evangelism of the fishermen must now take a new stride forward.

The thing which surprises me in travelling inland is that though there is indeed an anti-religious movement and the

China-problem to occupy the public mind, nevertheless wherever one talks seriously of religion people listen gladly. The results vary, of course, in different sections. Gumma and Okayama Prefectures have long had a special relation to Christianity, and so the results are extraordinarily good in them, while in contrast, it is difficult to get results in Aichi and Ibaraki Prefectures because of the strength of Buddhism and nationalism in these sections. But even in Tôhoku in North Japan, or in Sanyôdô, the district between Shimonoseki and Ôsaka, the difficulties are not so great as anticipated. The impressive fact is that the great proportion of the young farmers are seeking to live a serious, moral life, and yearning after God and eternity. If we are zealous at this time it will not be hard to gather in large harvests.

In the cities, too, a great many of the serious-minded laborers are seeking to know the truth of Christ. If we ourselves are really in earnest in evangelism, it is not very difficult to gather together many who wish to be born again according to the teachings of Christ. As compared to its vogue five years ago the influence of the once popular Marxism has waned. Russian communism does not have much power among the real laborers. Ninety percent of the members of labor unions, peasant unions and proletarian parties have peaceful principles.

The anti-religious movement got its start through Russian communism, but has not gained much adherence from the labor and peasant movements, and is barely holding its ground now. This present anti-religious movement seems to be having somewhat more reverberations than that of a dozen or more years ago, but since it has also a tendency to set at naught the morals of the young people, the serious-minded farmers and laborers have not approved of it. The Japanese people have a way of appearing to enjoy any new idea, but nevertheless no movement which has an anti-moral meaning has hitherto succeeded. This is true also in literature. Any literary light, no matter how he may have attracted the eyes and ears of heaven and earth, if once he puts forth an immoral piece of literature, that author's publications are no longer saleable. In a Japan cursed with great licensed quarters and in which

prodigal sons are taken for granted, it seems there is nevertheless a latent longing for high ethical standards. And so, although an anti-religious movement might succeed if it were ethical, when the leaders of anti-religious movements do not lead them in an ethical direction, the people refuse to follow.

This is another matter,—but the main reason for the fact that new novels are not so well read as the perennially popular older narratives is the retention on the part of the populace of the old ethical standards. The Japanese people can never put aside an instinctive *giri*, a feeling of obligation to others, and a *ninjō*, or sympathetic kindness. *Unless the Japanese Christian Movement lives up to this ancient standard, it will never succeed.*

### TOO MUCH INTELLECTUALISM

The Christian Church still prides itself on its eighteenth century individualism. It seems to lack the power to solve the problems of the new age. The age is thirsting for love-action ; but the churches are full of dogma. The Church is too cold. The Gospel is too much of an abstraction, a mere idea ; and it seems that in our churches the energy is lacking for the offering up to God of the whole of daily life. Going to church does not cause a revolution the next day, as it should, in the daily life of the church-goers.

There are too many denominational divisions, and even the pastors of the same denomination lack connection with one another. An outstanding impression of journeys through the entire country is that in the large cities the representative denominations have lined up their respective church buildings within a small area of about a mile in diameter. The result is a waste of brain-energy, and one cannot help thinking that the churches thus aligned are exerting their efforts not so much to establish Christ's love in their cities as to display to the citizens the strengths of each of their own particular denominations. We must carry on activities which are more organized, more co-operative, and more filled with brotherly love :

1. We must be more earnest in evangelizing unoccupied

territory.

2. We must be more loving among Christians.
3. We must realize love more fully in respect to people outside the churches.

In the smaller cities of ten thousand or less that I have visited, I have been surprised and saddened to find the Christian evangelist *waiting* for the people to come to church. These smaller cities are mostly farming centers, in which the townspeople profit from the exploitation of the surrounding villages. Such profiteers have a tendency not to listen to Christianity. The obvious thing for the Christian evangelist to do in such a place, therefore, is to use the town-center as a propagating headquarters for preaching the Gospel to the farmers,—the producers, whose daily work conduces to their receptivity to the message. Failing to understand this, your town evangelist who merely expounds doctrine to a dozen or more believers, is of course unable to Christianize his district, even in three or four decades.

The trouble is the theological seminaries. These are too much like the Buddhist universities which specialize on the teaching of abstruse philosophies. When Christ sent forth His disciples in ancient times he taught them to 'heal the sick, cast out demons,' and so forth, and thus to serve their neighbours both physically and psychologically. Modern churches are not doing this, *nor are they teaching it to their theological graduates*. These graduates do not seem to have any idea even of where to find the sick of their parishes, nor to know how to win the trust of the demon-possessed or psychologically diseased. If the modern church would regain its ancient power, it must become able to read the signs of the times and meet the new-old needs of humanity through the training it gives in its theological seminaries.

### WARM-HEARTED CHURCHES

We must make our churches more warm-hearted. Especially in the villages, if we want to establish Christian churches, the type which is now prevalent simply will not do. When Christ met His first disciples, he led them to

His own tent and they slept together. (John 1:39) In such hospitality there is the quality of warmth of which I am speaking; and unless we today manage ways to invite the young farmers and laborers to live with us, we shall not be able to manifest the love of Christ, Who bore the sufferings of humanity.

Modern churches impress me as being very cold. You may be saying that they are easy to enter, with their rows of benches on wooden floors,—but they are also easy to go out from! So in my own plans for church architecture I have made a point of having *tatami*-covered rooms, in order that church-attendants who have come from a distance may at any time stay over night after the services. And during services I have seen to it that the floor, if wooden, is covered with matting, so as to make it seem a restful place to the audience. The wearied farmers and laborers need this sort of a resting place as their church. Many of them are being persecuted in their homes for their faith, while in their villages or factories they are suffering from the results of large-scale capitalism. They need a refuge to which they may flee in any time of stress and find a welcome. There should be five or six sets of bedding provided therefore in any church for the laboring classes.

Unless we develop this sort of warm-hearted hospitality in our rural churches we shall not be able to win results. In the early years of the Meiji Era, Christian doctrine was new and unusual; but today science has made advances and the scientific view of the universe is more novel than that of Christianity. Thus Christian propaganda which consists merely of sermons has small effect on men's hearts. We shall find it absolutely necessary to do our evangelism by means of carrying Christ's love into realization in daily practice, and by furnishing a model of such love to our neighbors. Modern theological seminaries teaching only theory do not educate in this love-side of our religion. That is the reason why protestant evangelism is at a standstill.

## EVANGELISM BY OCCUPATIONS

Therefore in the future we must think of evangelism by

occupations. City life today with its unorganized and competitive confusion has no place for the spirit of brotherly love. Those who lose their jobs have no one to depend on. In order to save the victims of this situation the Church must start missions according to occupations,—a nurses' mission, a teachers' mission, a mission for carpenters, a clerks' mission, a fishermen's mission, a farmers' mission, etc. As Christ taught the Galilean fishermen to 'cast your nets on the right side' of the boat, and again on a morning after the resurrection asked them, 'Children have ye anything to eat?'—so we must plan evangelism by occupations, including mutual aid provisions, if we would realize in modern terms the love of Christ. The local church should be the center for all these various occupational missions, and also each should have its national headquarters established by the Church. One of the many advantages of this plan of evangelism would be that when a member of any one of these occupational groupings lost his or her employment, he would have the means of finding a new job through the Christians.

Love is popular as an idea in the churches as they are at present, but it is not realized in action. When a person loses his employment and can no longer drop money into the collection plate he is too full of anxiety, too, to be able to take in the sermon. However, if the nation-wide group of churches could establish connections with one another and thus be able to tell such discouraged fishermen where to cast in their nets and find the fish plentiful, it would be greatly to the glory of our Master. Unemployment will not diminish but be on the increase from now on, and we must make our churches organs for the practise of brotherly love in this emergency. Otherwise though the moneyed classes may continue to attend services, the ninety percent or more of the population who are poverty-stricken will no longer be able to pass through the doors of the churches. Improvement of the churches in this respect must be accompanied by a corresponding improvement in the theological seminaries. Their graduates must acquire the power to heal diseases and cast out demons.



## LAY PREACHERS AND PREFECTURAL EVANGELISM

The next step will be to create evangelistic agencies for each separate prefecture, to push into hitherto unevangelized districts and take possession of them for Bible classes and evangelistic circuits. The present number of employed and paid evangelists, pastors and missionaries is too small for this purpose. We must swell the available forces by adding large numbers of lay preachers, divide up the field between all possible workers, and make an aggressive attack upon it. The present alignment of pastors, evangelists and missionaries should therefore first start a great many Gospel schools so as to cover each district, rather than to remain apart as they are at present. They should cooperate in these Gospel Schools with loving mutuality and hold such schools not merely once but a number of times each year in a given locality. When we shall have trained ten thousand lay preachers in these schools we may expect a fairly large harvest.

Since the farm-laborers in Japanese villages are poverty-stricken, it will probably be difficult to have among them the sort of independent churches which have hitherto been the standard. If we create Christian churches which look and feel to the farmers like the Buddhist temples, we are certain to suffer greatly in the future from anti-religious movements. We must therefore bring about a great development of rural and urban Gospel Schools, and make the work of lay preachers the central feature of the future development of the churches.

## WIDESPREAD LITERARY EVANGELISM

Correspondingly, we must offer our Christian journals at very moderate prices and make them easy reading. (Even the Kingdom of God Movement Weekly has the tendency to become too difficult.) We must make our Christian organs fit the comprehension and practical needs of the millions of Japanese factory girls. We must publish in rapid succession newspapers and magazines which will naturally find their way into the hands of any primary

school graduate, and 'cut out' the difficult vocabulary of the theological seminaries! Denominational church papers at present are universally difficult, and fail to furnish food for the soul. Merely by reading them it is easy to find the reason why the churches do not make progress. Their contents seem frivolous and lacking in connection with the lives of the common people.

## RECONSTRUCTION OF THEOLOGICAL SEMINARIES

The difficulty of the Christian journals at present may be laid entirely at the door of the theological seminaries.

We must, I think, divide theological education into three departments and establish a clear distinction between (1) students who wish to specialize in theology; (2) those who pursue religious education; (3) and those who intend to carry on social service and social movements for the establishment of Christ's love-in-action. We must abolish the sorry spectacle of a theological graduate, who knows little but theology, going to a country parish and folding his arms and doing nothing.

## RECONSTRUCTION OF THE MISSION SCHOOL

Mission schools also from this time forward, instead of striving to become *rippa* or noted universities, will I hope develop into schools for the practical education of the ninety percent of the Japanese population who can never hope to attend schools of 'higher' learning. In Denmark there are schools for teaching how to make ham and bacon, and schools which flourish while teaching carpentry. Japan is in a desperate emergency with poverty and unemployment, and if we start schools to cure these social maladies, thus practising the love of Christ, the young people who study in them are bound to say, as did Peter on the Sea of Galilee, "Depart from me, for I am a sinful man, O Lord." While receiving practical education, they will awaken to spiritual life.

In a word, there is need for us who belong to Christ to

be more in earnest about making Him known to the people at large, and to go to more pains about it. As we come to the end of the first period of the Kingdom of God Movement, I think we must plan not to relax our efforts, but rather plan from this time forward to put forth a hundred times, a thousand times as much energy, and go on to win the unoccupied evangelistic territory of Japan.

---



## Chapter XI

### THE KINGDOM OF GOD MOVEMENT—A CRITICISM

---

*John K. Linn.*

To some extent, with apologies to Bernard Shaw, it seems to be "my business to say the things that every one else leaves unsaid". But, while frankly critical, the purpose of this article is by no means destructive. It is written in the belief that the good old Greek maxim "know thyself" is a good motto for any organized activity as well as for the individual. And if this article seems to be a one-sided statement, the explanation is to be found in the fact that within the limited space available it is not proposed to try to give a well-rounded report of the Movement, but to offer a measure of corrective to much that has been written with a bias on the side of uncritical and enthusiastic approval.\*

One fact that seems to stand out very clearly is that the Movement has been so well advertised abroad as to make it appear to have a large significance for the Christianization of Japan that is somewhat difficult to justify by the apparent results. Some of its enthusiasts think they see in it a movement of world-wide significance, and its outstanding leader seems to have visions of Christianizing even degenerate and hard-boiled America. Would that he could, and would that some of us of the less sentimental sort could see clearer substantiation of the extravagant claims sometimes made for this movement here in Japan. The Movement has been particularly fortunate or unfortunate, depending upon the point of view, in the amount and kind of publicity it has received abroad, es-

---

\* For an account of the work of the K. of G. Mvt. this past year, see articles on, "Japanese Christianity in 1931", "The National Christian Council!", and "The Churches in 1931."—Editor J.C.Y.B.

pecially in the United States and Canada. Interested persons abroad have received an exaggerated idea of the significance of the Movement, which would be hard to match with observable facts. This has undoubtedly been done with the purest and sincerest of motives but with a rather too uncritical enthusiasm and with a large measure of idealization.

And along with this the impression has undoubtedly been given abroad that the Movement is practically identical with Dr. Kagawa's work. The matter of Dr. Kagawa's relations to the Movement has not always been as clear as one might wish. The present writer in the very first meeting when the Central Committee was constituted had the audacity to ask whether the idea was that Kagawa was to help the churches or that the churches were to help Kagawa. To this day he has not yet received any clear answer, except insofar as he has been able to form his own judgments. There was a feeble expression of opinion that the churches *ought* to be considered central, though the fact seemed shrouded in uncertainty. My own impression at the present time is that the position has been gradually clarifying that the churches are to be considered central in the movement. And this is borne out by the fact that the actual work locally is carried out by district committees set up by the churches within the district, and the further fact that the speakers, of whom there are a large number in addition to Dr. Kagawa, are sent out in response to specific requests from these local committees.

But whatever the theory may be, it is to be feared that the Kingdom of God Movement is not in any sense the spontaneous movement of the indigenous churches that it is supposed to be, at least by many friends abroad. Though it may be gradually taking root and may eventually do its part in helping to produce that which it would like to be, the fact is that from its beginning until now it has been essentially something superimposed upon the churches from without, and insofar not different from the activities of the regular Mission organizations which it tends to minimize.

The beginnings of the organization have been written about too often to call for a full statement here. It is



only necessary to remind ourselves that the proposal was first made at the Kamakura Conference of 1929. This Conference, which of course was not a properly delegated body of the several churches as such, voted its approval of Dr. Kagawa's proposal to continue his so-called Million Souls Campaign, calling it the Kingdom of God Movement. This was sent up to the Executive Committee of the National Christian Council, which declined to act. It was passed on to the Evangelistic Committee of the Council, which also declined to act. It was then sent to the Special Committee that had had charge of the Million Souls Campaign, and they too declined to act. Finally the Evangelistic Committee of the Council agreed to act as a medium for the forming of a special Central Committee. This it did by combining its own personnel with that of the Kagawa Cooperators Committee. At a later time the National Christian Council in session gave its approval to the committee as thus constituted. With this background in mind one is not quite as greatly surprised as he might otherwise be, at a time when the Movement has been going on for two years and when the question of the further continuation beyond the third year is being discussed, to hear a prominent member of the Central Committee and pastor of a prominent church confess that he and his members are just now beginning to understand what the Movement is about, and that therefore he desired a continuation. Others too seemed to have the feeling that the Movement has reached the point where if continued a few years longer it might accomplish *something*, though they didn't seem to be any too clear as to what that something might prove to be.

The whole matter of the relation of the Movement to the churches is bound up with finances. A second question that the present writer made bold to ask at that first organization meeting was as to how the movement was to be financed. To this there was no clear answer, though without doubt *someone knew*. But as no one else seemed to be particularly worried about the finances, the Movement was launched without much attention being paid to that side of it. Had this been strictly an undertaking of the churches themselves, we might have admired such an attitude as showing a beautiful venture of faith, however

unpractical it might seem. But as subsequent events revealed, unfortunately no such venture of faith was called for or experienced.

People who are receiving pecuniary assistance, whether individuals or groups, usually don't care to hear too much about it. Nor do I care to say too much about it. But in the interests of a frank facing of facts a few things I believe ought to be said. Looking at the Treasurer's financial statement for a recent half-year (and this may be taken as typical), one is struck by the fact that out of total receipts amounting to Yen 13,223.05 the sum of Yen 11,000.00 is clearly received from abroad, while it is not even clear as to what part of the remaining Yen 2,223.05 comes from strictly Japanese sources as over against gifts from or through missionaries or Missions. Of the eleven thousand, one thousand is the contribution of the Women's Missionary Societies of Canada. The ultimate source of the larger amount of Yen 10,000.00 seems to be in doubt. In the more recent budgets it is labeled as coming from the International Missionary Council, though this is probably a misnomer, as it is doubtful whether the Council as such has funds for such purposes. It appears to be rather a case of private funds secured from interested persons by the President of the Council and sent out to be used for the kind of work that he is specially championing at this time.

But what of the matter of Japanese support of the Movement? It is only fair to say in the very beginning that there are a few Japanese who on occasion call attention to the fact that the Japanese churches are not contributing as they ought, and who attribute to this fact some of the lack of a really vital interest in the Movement on the part of the churches in general. With this preface one may go on to say that the main systematic attempt along this line has been the soliciting of annual contributions of twenty sen from each church member. But while this has brought in a fair amount, the contributions by no means represent the full membership, and the net results are meager in comparison with the budget as a whole. There are those who are inclined to defend the churches on the ground that the expenses of the local

campaigns are for the most part locally raised; and in the latest issue of the budget an item of Yen 20,000.00 has been included on both sides of the account, as raised by the churches and locally spent by the churches. Since neither the sources nor the amounts of funds used by the District Committees are known, one does not hesitate to say that at the very least such an item is misleading, and that, since these funds do not even pass through the hands of the Central Committee, it has no proper place in the budget of the Kingdom of God Movement.

A further point of criticism that here comes to mind is that, not only does the Movement draw to itself some of the funds that would no doubt be just as effectively used in the same fields even if there were no such central organization, but, unconsciously perhaps, it shows something of a monopolistic tendency to take credit to itself for much that is independent in origin and has only been absorbed into the Movement. It is doubtless a natural temptation for enthusiasts of the Movement to want to attribute to this special campaign whatever good results of Christian work may be coincident with it in time and place. It is comparatively easy to forget that small multitude of faithful pastors and missionaries and consecrated laymen whose steady and patient and unspectacular labors form the main current of a Great Movement of which such special campaigns alone are little more than surface foam.

Turning now to the "Kingdom of God Weekly" newspaper, the fact that 30,000 copies are now published is frequently cited as an index to the popularity and success of the Movement. Perhaps to some extent this may be allowed. But it should be remembered that this "Weekly" by a change of name is the successor of a publication that formerly rendered a considerable though less conspicuous service, especially to student classes. And it should not at all be taken for granted that 30,000 copies means that many free-will self-paying subscribers. No doubt the number of these is on the increase, but by far the larger number of these copies are taken by churches and missionaries for distribution in the same way as they have always distributed tracts and similar publications. So perhaps the most that can be said accurately at this time

as to the popularity of the paper is that it is to the extent of 30,000 copies selected for distribution by those interested in the dissemination of Christian teaching by means of the printed page.

One feature of the Kingdom of God Movement that a missionary mentions with hesitation, and most missionaries not at all, is the fact that there is little or no place allowed to the missionaries in connection with the Movement. At such a statement as this some will feign surprise and others will throw up their hands in holy horror. I certainly do not wish to offend any sensitive and timid souls, nor do I wish to implicate the whole missionary body in my own opinions, but I should like to be allowed a few words on this subject.

It is true there are a few missionaries on the Central Committee, though they are for the most part "silent partners". But so far as I know only one missionary has been given a place on the list of speakers of the Movement, and he apparently because of his official connection with the organization. Nor do I know of many other ways in which missionaries have been given any vital share in the work of the Movement. Now I am ready to admit that a large part of the blame is to be placed upon the missionaries themselves, but not all. It might be well worth while, for instance, for the Kingdom of God Movement and the National Christian Council, instead of continually straining their eyes looking abroad for "specialists", to take a closer look at some of those who have come to give their whole lives to Japan and who in the course of years have by hard work and study made themselves in some sense specialists and under Japanese conditions. What might be lost in the lack of name and reputation might well be compensated for in a more intimate and thorough appreciation of Japanese problems. If the Kingdom of God Movement stood avowedly for a Japanese Kingdom of God, then it would be true to its nature and purpose only when and to such extent as it became a strictly nationalistic movement. But believing as we do in the universality of the Kingdom, we do not hesitate to suggest that if the Kingdom of God Movement would serve its true purpose it would seek to mobilize in some

way *all* the forces available for service in our common task, to give new courage to a missionary body suffering from a more or less "unwanted" feeling, and to give a more real practical demonstration of the world-wide character of our mission.

Another question that arises is as to whether the Movement has been sufficiently clear in regard to its main objectives, and as to whether it is not now in danger of a misplaced emphasis. At the close of two years of the campaign numerous expressions of opinion were heard in the Central Committee to the effect that "if the Movement has not accomplished anything else, it has at least brought us closer together", and one prominent member went so far as to prophesy that in a few more years church union will have been accomplished. In the absence of any outstanding definite accomplishment (not to be confused with mere organization or with the numerous plans and suggestions that are still mainly on paper) one wonders whether the matter of "getting together" is not about to usurp first place, which rightfully belongs to the evangelization of the multitudes who still suffer for lack of the help and consolation which the Gospel might give them. Church union may be very desirable if it comes about naturally and incidentally. But the great task of the Church for the ushering in of the Kingdom upon earth is *evangelization* in all its varied forms. We nowhere read of Jesus trying to bring about a union of the Pharisees and Sadducees and what not, but we do read of his vigorous "evangelizing" and "teaching" and "healing" the crowds, while his addresses to the Pharisees were of quite a different sort. With evangelization as our first aim, it is an entirely secondary and subordinate consideration whether it is done by one big central organization or by a number of smaller ones.

And evangelization does not necessarily mean the big meeting type of public preaching. No doubt there is a certain publicity value in such meetings, but they have been repeatedly tried by others before, and always there is the same after-cry about the difficulties of the follow up work. The present campaign is no exception, and this problem was a principal one at the Gotemba Conference



in September. But it is hardly fair to separate the two forms of work in such a way as to put undue responsibility if not blame on the local pastors. Perhaps the whole process, and not simply the follow up work, should be given more careful scrutiny. The question of *what* one is trying to follow up is an important one, and perhaps too much has been taken for granted as to what was really accomplished by the initial speakers.

Finally, I should like to repeat my former caution about the apparently one-sided criticism of this article. As I have already explained the reasons for this I shall not repeat them. My purpose has not been destructive, though my frankness may seem harsh to those accustomed to speaking with more reserve. The Kingdom of God Movement has been given a high reputation to live up to, and it has before it many possibilities for good. But it may be difficult for it to accomplish these things on the present basis and with the present comparative lack of genuine enthusiasm on the part of the churches. For this reason I believe that more painstaking self-examination and more frank criticism is what is needed at the present time rather than further unqualified praise of a movement that has perhaps already been over-idealized.

---



## Chapter XII

### THE EVANGELIZATION OF RURAL JAPAN

---

*Ira D. Crewdson.*

The so-called Butterfield plan has to do with The Christian Enterprise in the villages of Japan. The reason for the presentation of such a plan at this time is not because the villages are something new in this Empire. The very nature of the country has, from its beginning, made it seem advisable for farmers, fishers, and miners to group their families into villages and live a more or less communal life. The close proximity in which their houses are grouped and the openness of the houses themselves are symbolic of the inter-related interests and open heartedness of this rural half of Japan. Their debt-burdened poverty, the crowded, insanitary conditions under which they live, the high birth and death rate, their extremely conservative attitude toward anything which affects their religious or thought life, and the primitive, fatiguing manner in which much of their work is still done does not prevent these simple hearted people from responding to any loving kindness shown them.

Nor is the plan presented because the work of establishing The Christian Enterprise in the cities and towns has been completed. There is still a great unfinished task there. Because of this it would perhaps be unfair to say that The Christian Enterprise has been neglected in the villages, especially in view of the number of workers, both foreign and national, who have been available for all Christian work. Yet it is a recognized fact that the large majority of these workers have up to the present been located in urban centers. The general policy of Missions and Mission Boards has been to concentrate both funds and personnel in the cities. There is no intention here to say that this emphasis has been all wrong. A start had to be

made and no doubt the cities proved to be the points of least resistance. However, we would salute both those missionaries and Japanese preachers who have from the beginning tramped the country roads on foot and on horse back carrying the Gospel to villagers in word, picture, and song.

The spot-light of recent investigations has revealed a widening criticism of the Church as being capitalistic and not especially interested in the common people. A large number of Sunday Schools and preaching places have been discontinued. Many churches are less able to support themselves than when they were organized some ten, fifteen, or twenty years ago, and provided with a building and yearly grant by the Mission. The Christian Enterprise seemed to be at a stand-still, if not on the down grade. Various attempts were made to inject new life into it but with little success. Someone ventured the suggestion that a change of emphasis from city to rural evangelism would be a wise move. The suggestion had life in it. "Rural Evangelism" became the topic for discussion among those most interested. However, since additional funds were not available for rural work without reducing the city budgets little was actually accomplished and the "chronic" condition prevailed.

The National Christian Council became concerned. There seemed to be rather wide agreement that a change of emphasis would bring about the desired result which was two-fold ; first, in the revival of interest in Missions on the part of contributors abroad, and second, the more general evangelization of the Japanese Empire. While confident of its position, the National Christian Council desired to consult with a specialist in the field of rural evangelism. It turned to the International Missionary Council. The International Missionary Council sent its Counsellor on Rural Work, Dr. Kenyon L. Butterfield, for the purpose of making a survey of the rural field and helping to lay out a plan for its Christian occupation. Dr. Butterfield arrived April 24, 1931 and was in Japan three months. After making a first-hand intensive survey of five representative rural districts, interviewing a large number of Government officials, Japanese Agricultural specialists, and the leaders of

various organizations and movements which are influencing present day rural life in Japan, Dr. Butterfield prepared a list of suggestions for an All-Japan Conference on Rural Evangelism, which met at Gotemba July 9-11, 1931. Every part of the Empire was represented in the one hundred delegated Japanese and missionaries attending, who are engaged in some form of Christian activity in the rural districts. In addition to Dr. Butterfield, there were present in an advisory capacity a number of Japanese Christian workers who are already recognized as authorities on rural problems.

Japan was the last of several countries visited by Dr. Butterfield for the purpose of making special studies relating to the possibilities of rural evangelism. By the time he had completed his study in Japan he was of the opinion that there are certain "principles" of rural evangelism which apply to all countries alike. He was strong in his belief that these "principles" were exceedingly applicable to Japan, and that it ought not be a difficult matter to work out ways and means of applying them. The background of his experience in other countries before reaching here, undoubtedly gave prestige to his statements and also led to their quite general acceptance, and embodiment in the Findings of the Conference. In the remaining part of this paper the writer will endeavor to limit his observations to these Findings.

## SECTION I. THE COMMUNITY PARISH.

1. In order to promote and unify the newly initiated movement for rural evangelism we recognize the need of establishing a clearly defined Rural Parish.

2. For the establishment of such a Parish local conditions and geographical relations must be taken into consideration.

3. We recommend that the National Christian Council set up an agency for investigating the question of fixing responsibility for such parishes and through conference with the denominations involved determining the territory for the same.

All former suggestions and gestures toward and the few scattered examples of actual rural evangelism are now considered as a "newly initiated movement". This is significant and carries great value for enlisting the support of

the various Missions and their constituencies. Both Missions and Mission Boards are slow in allowing themselves to become connected with any plan differing from the "chronic" methods already referred to, but once the idea has taken on the proportions of a "movement" there is greater hope of sanction and support from all sources.

The establishing of local parishes and fixing of responsibility for such is highly desirable. Agreements have already been reached by those engaged in Newspaper Evangelism regarding a division of territory both urban and rural. Until a more thorough survey can be made for the purpose of determining an agreement regarding community parishes these divisions might be used, subdividing as fast as the denomination at work in any particular district is ready to undertake the establishment of a self-supporting church in such a parish.

## SECTION II. COMMUNITY SURVEYS.

Setting up as our goal the Christian occupation of the virgin field of rural Japan we are convinced that the first step must be a thorough survey of the conditions which obtain in this area. We therefore recommend :

1. The establishment of an agency for conducting rural community surveys.
2. That the National Christian Council collect, publish and distribute materials relating to such studies and surveys.
3. That the National Christian Council negotiate with the International Missionary Council and with the Rural Missions Foundation, looking toward the sending out of outstanding specialists to conduct, as often as possible, special studies and surveys in this field.

Granted that the success or failure of an attempt to establish the Christian Enterprise in a new parish might depend upon the facts available before hand, care needs to be exercised by a survey agency to prevent its findings from becoming so complicated as to be of little practical value to the local workers.

The request for specialists from abroad assumes that such men would be chosen because of the spiritual contribution they would make as well as their scientific ability to conduct a survey.

### SECTION III. METHODS OF RURAL EVANGELISM AND THE CHRISTIAN MESSAGE.

I. In order to carry on evangelistic work adapted to the actual conditions which obtain in the rural area we recommend the adoption of the following means and methods :

1. The encouragement of Sunday worship.
2. Literature evangelism :
  - (a) The extensive use of the Kingdom of God Weekly.
  - (b) Newspaper evangelism.
3. The use of suitable pictures and films.
4. The holding of lecture meetings on various subjects related to rural life.
5. The encouragement of religious music.
6. The holding of Peasant Gospel Schools.
7. Providing lectures and leadership in an effort to secure a better rural civilization.
8. The use of a traveling medical unit.
9. The carrying on of social welfare projects for rural communities.
10. The promotion of Sunday Schools adapted to rural life.
11. The use of a special edition of the Bible suitable for rural peoples.
12. The establishment of Rural Bible Study groups and providing courses suitable for the rural mind.

II. 1. In view of the actual situation obtaining in the life of the rural peoples we recommend that special emphasis be put on the proclamation of God as personal and as Creator, and of Christ as the Saviour of mankind and to stress the spirit of brotherly love with Christ as its source and center.

2. In rural evangelism the message should be simple, plain and practical and the messenger should endeavor to demonstrate the spirit of Christ through his daily living.

3. We recommend that a message be drawn up based on the actual experience of those engaged in rural work, setting forth an outline of the teachings of Christianity and that this message be widely distributed.

As for methods, it seems that an attempt was made to cover every means of transplanting the Gospel into the lives of rural people. It is hoped that all of these methods will find a more general use in the rural areas where local parishes are defined. It is probably true that there is no single locality where all of the methods are being used. However, all twelve methods mentioned, with the possible exception of one, are being used successfully here and there throughout the Empire.

The exception is No. 11 which refers to a special edition of the Bible suitable for rural people. And here an instance is known of at least one man who is making a collection of all Bible passages related to farming, fishing, and village life. It will be some time if ever, before

such a collection is published. And it might be difficult to get any three people to agree on what is meant by the suggestion for a special edition of the Bible. In the discussion which preceded these findings there were all shades of ideas expressed. One felt that "Christian morality is too high for the present village people. We want to be freed from the negative phases of the Christian teaching." Another said that "the country people are realistic but Christianity tends to be theoretical." Still another believed that more good would result from observing the daily life of a self-supporting evangelist than from reading a book.

Without trying to decide the question as to what is meant by "a special edition of the Bible suitable for rural people" it does seem that a Bible with large clear type and the passages closely related to farming, fishing, and daily life underlined would be welcomed by the rural evangelist.

It is hoped that the recommendation for a tract setting forth an outline of the teachings of Christianity from the viewpoint of those actually engaged in rural work, will be well received and that such a tract will soon appear in a form conducive to wide distribution.

#### SECTION IV. A COMMUNITY-SERVING CHURCH.

The Christian Church must express the spirit of neighborly love, as centered in Christ, through actual service. The rural field offers a most favorable arena for the practice of neighbor-love, and the advance of the church into this area should be simply an actual expression of this spirit of service.

1. A sympathetic attitude and interest should be shown toward social reconstruction in all its phases and an effort should be made to instil a real inner life and spirit into all existing community social welfare projects.

2. Moreover, the church itself should, as the need calls for them, engage in the following lines of social welfare work :

- (a) Recreational work for children, the establishing of libraries, and the holding of Summer Schools for the community.

- (b) Give leadership to women regarding home economics and the betterment of living conditions, and conduct Day Nurseries.

- (c) Conduct a personal problems bureau.

3. It should especially encourage the Christians to strive for better industrial, educational, recreational and sanitary conditions and engage in various work for public betterment.



"Do we need a new type of church for the village?" is the question back of the Butterfield plan and the Conference findings. There is a distinct feeling on the part of many non-Christians that the church is too self-centered in its influence and activity. On the other hand, there is an alarming number of Christians who feel no need of the church as it now is and have no connection with it.

The village church and the means of building it up as defined here is a radical departure from the present day church. No one can foretell the results of such a program but it sounds good and the experiment will be well worth while. Of course one of the first difficulties to be overcome will be to find leaders who are ready to venture enough to make the experiment. The belief seems to be gaining momentum, however, that a practical, helpful, social Gospel lived in the farming communities is more powerful and effective in permeating the whole life of the community with Christianity than the occasional scholarly(?) sermon. It carries a throbbing challenge and no doubt leaders will be found to accept it.

## SECTION V. THE TRAINING OF CHRISTIAN RURAL WORKERS AND LAYMEN.

In rural evangelism the training of workers is of prime importance. We recommend the following and would strive for their realization :

1. For the further education of the present pastors, evangelists and theological students, the holding of short term Training Institutes and Special Lecture Courses.

2. That the Theological Seminaries of the various denominations unite in inviting suitable foreign and Japanese lecturers for the purpose of training theological students in matters related to rural life and work.

3. Through the united effort of the various existing Theological Seminaries an Inter-Seminary Foundation should be established and during a certain period each year should provide their students with information, experience and a sense of mission regarding rural evangelism.

4. Peasant Gospel Schools should be held in an ever-increasing number of places for the purpose of training rural young people for leadership in their respective villages.

5. Through the cooperative effort of the various denominations and Missions a Central Training School for Rural Evangelists should be established with permanent equipment. Its work should be the training of rural young people as lay workers and also to train special Christian workers for the rural field.

Here again we face the existing problem and results of

emphasis in one direction. Young preachers and women evangelists who have spent from three to six years in the City Theological School, being taught by city-minded men that they in turn might teach city-minded people, find themselves, in most cases, hopelessly lost and unprepared to teach the simple minded, open-hearted people in the villages.

But the clouds seem to be clearing and some of the suggestions in the findings are already being carried out. A generous gift from abroad has made possible the beginning of the Japan Gospel School,—a three-months' Training Institute for Rural Leaders. This is being held in one of the large Theological Seminaries in Tokyo and being the first of its kind the experiment will be observed with great interest.

As for Peasant Gospel Schools, they have proved their value beyond a doubt and each year sees an increasingly large number of them being held throughout the Empire. Experiments are still being made as to the best way to conduct these Gospel Schools. That of bringing the young men or young women together in their own villages, allowing them to provide their own food and bedding is being found to be very successful. In this way a Peasant Gospel School can be conducted with a minimum of actual cash expenditure as well as bringing the Gospel nearer to the life of the folks in their own surroundings. In most any such group at least one leader can be found who will be enthusiastic in passing on the good things he has received to others in his village. Maintaining a close contact with these key men and using every opportunity to train them will soon produce a group of rural leaders who will be a power for good throughout the country. Furthermore they will be men who have been accustomed to hard work and making their own living from the soil. And if we are to have the Christian Enterprise firmly established in the rural districts these are the type of men to whom we must eventually look to carry on a self-supporting Christian program in their villages.

The objection has often been heard that no such leaders are available. *But the facts are just the opposite.* We have not been looking for such leaders is the reason we

have not found them. Now that we have set our hands to the finding of such men our greatest task is that of providing the proper training for them.

## SECTION VI. SELF-SUPPORT AND THE RURAL CHURCH.

1. Self-support and self-government should be the fundamental basis on which the rural church should be built.

2. If aid is given in order to help the development of the rural church it should be given through the provision of workers, rather than through the supplying of funds.

3. In the building of self-supporting rural churches various plans should be studied and if possible steps should be taken to try them out in order to discover which is the most feasible and effective.

In the whole plan for the Christian occupation of rural Japan the point of most radical departure from methods used up to the present is that of establishing self-supporting churches. It is a recognized fact that there is not enough money available in the cities of Japan or in Western countries to subsidize rural churches. This does not mean that assistance cannot be given in the form of workers, specialists, or counselors. It does mean, however, that a church shall be organized on a self-supporting basis *from the very beginning*. The popular method thus far has been that as soon as there were three or more (three seems to be the minimum) Christians in a locality they would be organized into a church. The Mission concerned would then provide them with a pastor, pay all or the larger part of his salary and a little later provide them with a building. In many cases the building provided would be entirely out of harmony with the surroundings, ill adapted to a worshipful spirit, or far larger than would ever be needed, making it difficult from the very beginning for the local group to ever be able to support it.

The Butterfield plan would have the self-supporting church with a building adequate for the local needs and harmonizing with its surroundings located in the central town of the parish. All work in the surrounding villages of the parish would be done from this center by the pastor and his co-workers. As many as possible of the means and methods previously mentioned would be used to provide a full social gospel program for each village. Even

though every effort would be made to conduct regular religious activities in the villages they would be considered a part of the program of the central church. All contributions and all converts would go to the central church.

The success of this plan depends largely upon the new rural church being self-supporting from the beginning. Rather than organize a small group of Christians into a church which is incapable of supporting its own work it would seem advisable for them to wait until there is a sufficient number with strength to carry on independent of outside subsidy.

This can be done by providing a plot of land for the pastor which he may work himself or which may be tilled by his parishioners. The pastor may partially be paid in kind and earn the rest of his living by working in the fields, by animal husbandry such as raising chickens, pigs, goats and rabbits, or carrying on some income-producing trade within the community. Some of these ways of self-support or combinations of them are already being successfully used in isolated instances. There is a feeling on the part of some that only the exceptional man would be able to carry on an evangelistic program in addition to providing his own support. The reply is that by an increasingly large number of experiments some plan may be developed which will be adaptable to the most ordinary lay-worker. The actual experiments now being conducted prove that a self-supporting work can be carried on and the initial investment for land, buildings and equipment gradually refunded. Such a plan presupposes that those engaged in it are not prompted by the profit motive but rather by the desire to devote their lives to their community for the establishment of a Christian Social Order within it.

## SECTION VII. COOPERATION.

1. In order to avoid friction and overlapping there should be the closest possible cooperation between the various denominations.

2. Every effort should be made to increase the sympathy and understanding of the city pastors and churches regarding rural evangelism and to enlist their help and cooperation.

3. While care should be taken to safe-guard the autonomy of the Japanese Christian Church, in order to further the work of rural evangelism, suitable help should be sought from abroad through the

sending of able rural missionaries and through providing funds for carrying on special surveys and studies.

It would be impossible to estimate the number of years lost and the amount of mission money unwisely expended in connection with the Christian Enterprise in Japan due to the competitive, overlapping, and even un-Christian tactics employed by missions at work here. It was thought that this great sin might be wiped out to a large degree at the time of the earthquake and fire in 1923 when so much church and mission property was destroyed. But the roots of the sin were deep. They were merely loosened by the natural catastrophe. Bigger and better buildings have been erected to replace those destroyed and the loose soil tamped down around the roots again. At the same time something more powerful than a natural catastrophe has been at work. An *idea* has been developing and working. Denominations are awakening to the idea that there is great economic waste in such duplicating tactics and are striving to overlook the differences which have kept them apart. Unity and cooperation are the strong words now. Their power is being felt here. More power to them to the end that all traces of competition and overlapping may completely disappear and that the movement for establishing the Christian Enterprise in rural Japan may go forward in a thoroughly united spirit!

The inclusive list of Christian bodies represented on the teaching staff of the first united effort to provide a short term training course for rural leaders may be taken as prophetic of the unified manner in which this great problem is to be approached.

Once the problem of the unified approach to this rural Christian Enterprise has been solved there are still other problems of cooperation to be considered. Not the least of these is the amount and nature of the cooperation of the West in seeking to extend the Christian religion in the villages of Japan.

The findings call for the sending of able rural missionaries from abroad. Just what this may mean is open to interpretation as was shown by a discussion among missionaries themselves at Karuizawa. Some thought that if rural specialists are needed for this new enterprise it would be



better to choose missionaries who have already oriented themselves and are naturally rural-minded and send them on furlough for special study. Others favored the bringing of such men as Dr. Butterfield from time to time who would stay for only a short period.

The work of the rural missionary will be largely that of consultation with the Japanese rural workers, and actually making surveys of various community-parishes with a view as to the possibilities of developing a self-supporting church within them. He will become a companion and counsellor to the local workers in his district and accompany them on evangelistic tours and in the conducting of special meetings of various kinds. He will often furnish the initiative for attempting and carrying through new projects. He will make contacts throughout the district which can be followed up by the local evangelist.

If the missionary is to cover much of a territory and really penetrate into the out-of-the-way places it is highly advantageous for him to have his own motor conveyance that will enable him to carry his equipment such as a lantern and slides, a moving picture outfit, a portable victrola and religious records, a book box with Bibles and Hymn books, tracts, and the ever-increasing number of ten sen (five cent) books, and also, the pastor, layman, doctor, or student who may accompany him.

There is still a large amount of pioneering work which must be done in the rural sections before they will respond to a located pastor or lay-worker. The missionary who has a flair for the farm is well able to do this kind of work though he is not a specialist in agriculture. He will be needed also to give spiritual content to the scientific information being provided the farmers by agricultural experts sent out by the Government.

And finally there is the hope that there will be a sympathetic understanding and hearty cooperation on the part of the city pastors and their churches with this rural Christian Enterprise.

### SPECIAL RECOMMENDATIONS.

In view of the above recommendations this Conference makes the following additional recommendations :



1. That the National Christian Council set up a Commission on Rural Evangelism.
2. That the National Christian Council take steps to secure a full-time Rural Secretary.
3. That in the near future a rural experimental center be established and through the lessons learned there, plans be made for the future development of the rural evangelistic program.

## MANIFESTO.

In this, the first All-Japan Conference on Rural Evangelism, we are mightily moved with gratitude to God for His abounding grace, for the exceedingly able leaders in this field which have been raised up, for the new knowledge of the rural situation that has been acquired and for the new interest and passion which has been aroused in behalf of this work.

At the present time various agencies for the betterment of the rural life have been provided but most of them exist only in form and lack a vigorous inner life. Moreover, the rural peoples, having reached a state of impoverishment and exhaustion, and conscious of spiritual hunger are seeking for satisfaction, but finding none have fallen into a condition of great distress.

In this situation we increasingly believe that Christ and Christ alone can save them and keenly feel that we are presented with an opportunity of opportunities to press forward the building of the Kingdom of God in this area.

Therefore, conscious anew of the church's responsibility and mission, with the best possible methods and the uttermost effort to proclaim the Gospel of love and of God's grace, we are determined to plan a new forward drive into the rural field and make this conference an epoch-making event in the history of evangelism in our land.

Up to this point the findings have been almost identical with the suggestions presented by Dr. Butterfield. Even special recommendations one and two which would have the National Christian Council set up a Commission on Rural Evangelism and secure a full-time Rural Secretary were suggested by him during the conference. These are both excellent recommendations and the first has already been carried out. It is also understood that funds from abroad are available for the salary and office expenses of a full-time Rural Secretary and that this office will be opened as soon as a suitable man can be found.

The third special recommendation is quite a frank admission that all the previous findings are largely the result of theoretical discussion rather than actual practice. Hence it is recommended: "that in the near future a rural experiment center be established and through the lessons learned there, plans be made for the future development of the rural evangelistic program." The wisdom of such

a recommendation is also seen by the fact that the Social Welfare committee of the National Christian Council at its recent meeting included in its findings to the annual meeting of the Council a recommendation that such an experimental Station be established.

However, the fact should not be overlooked that a few such centers already exist. As far as possible the accumulated results of these centers should be made available and advantage taken of them before other centers are begun. No doubt the gathering of such material will be a part of the work of the Commission which has already been set up by the Council.

### SUMMARY.

In brief the Butterfield plan includes, first, the principle of concentration in a single local community parish, or a nest of contiguous ones. It then calls for a scientific survey of rural life in the immediate community. It presupposes a sympathetic approach to the rural mind and heart. From the beginning the church is to be self-supporting, through the part-time labor of the pastor, the farming of church lands, and by gifts in produce or time on the part of the church members. The functions of the church are to be primarily those of worship and religious instruction, but are also to include a service of recreation, health, culture, home training, and actual relief work for needy groups. The leadership in this national movement for rural evangelism is to rest partly with a trained laity and partially with specially prepared staffs of resident and supervising workers. For this task of training, rural church courses are needed in the present theological schools and in addition new institutions must be established, with model demonstration centers. Co-operation from abroad will be rendered largely by missionaries who shall be "rural counsellors", trained in the technique of developing a Christian rural society, as well as a rural church; by special lecturers and experts who shall make occasional visits from abroad, and by response to any other specific requests that may be made directly by the rural church leaders in Japan.

It is most encouraging to see the splendid manner in

which the Butterfield plan is being received on every hand. In this, the third year of the Kingdom of God Movement, rural evangelism is being stressed and the nation-wide organization of this movement is making possible a more rapid introduction and widespread beginning of the Butterfield plan than would otherwise have been possible in so short a time. Certain features of the plan such as conferences, and the conducting of Rural Gospel Schools for both young men and young women are increasing very rapidly. Missions are appointing committees looking towards the development of various aspects of the plan. Here and there local parishes have been defined and workers located in them. It is greatly to be hoped that all activities in accord with this plan can be kept in harmony with the thought of covering all rural sections as rapidly and as efficiently as possible and that any sporadic activities may not interfere with the fullest cooperation.

While the Butterfield plan is set forth as an ideal to be achieved, results are already becoming visible, such as—the accumulation of a greatly enlarged body of public opinion and interest ; providing training for rural leaders ; the calling from abroad of special lecturers on rural work for the theological seminaries and the setting up of a National Commission on Rural Evangelism. This Commission, together with the Kingdom of God Movement will encourage a wider use of all means and methods which have thus far proved effective, and will experiment with new methods. The Experimental Evangelistic Centers already started will be strengthened. Others will be started in new parishes as fast as vision, funds, and personnel are available, and all such centers will cooperate in pooling their experiences in the interest of constructing the most practical plan for the Christian occupation of all rural Japan.

The few missionaries and Japanese who have buried themselves in villages to see a Christianized Social Order spring up around them will be given a new hope and encouraged to press on into adjoining parishes which are white unto harvest.

That this whole plan will be carried forward as proposed is hardly expected by anyone familiar with rural condi-

tions. Indeed, in offering to Rural Japan this new gift of a Christian Church we must prepare ourselves to give sympathetic reception to the changes which are bound to come. If the Christian Enterprise is to be naturalized in Japan it must be born anew, and like the grain of wheat, fall to the ground, die and rise again from rural soil. As we encourage the establishment of the Christian Church in the agricultural sections we should expect the very nature of the surroundings, the temperament of the people and their manner of living and thinking, to produce a Church fundamentally different from that to which we are accustomed. As long as the gift which is being offered is sufficient to satisfy fully the religious life of our rural friends it should matter little to us the form with which they clothe it.

Rather should our concern be whether or not we as church leaders, missionaries, or co-operating agencies abroad, have the daring faith, sympathy and patience, to propagate and nurture a church that will be congenial in form and spirit to the rural life which it must serve.

---

## Chapter XIII

### THE REVISED UNION HYMNAL

---

*Fred D. Gealy.*

At its meeting of June 15, 1927, the Union Hymnal Committee voted the appointment of a committee of nine members to investigate thoroughly the contents of the *Sambika* with a view to its revision. This preliminary committee was composed of U. Bessho (Chairman), S. Imamura (Secretary), F. D. Gealy, H. D. Hannaford, S. Iwamura, E. Kioka, S. Tsugawa, K. Yuki, and S. Yasumura. For eight months this committee met weekly at Reinanzaka Church preparing its report for the Hymnal Committee. After this work had been completed, plans were prepared for the formation of a Hymnal Revision Committee. As finally approved, the Revision Committee consisted of a Standing Committee of eight, three of whom were full-time members, namely, K. Yuki, editor-in-chief of the words-section, E. Kioka, editor-in-chief of the music-section, and H. D. Hannaford. The other five members of this committee, U. Bessho, D. Fujimoto, M. Nakayama, T. Onaka, S. Tsugawa, were asked to meet once a week with the group of three. During the work of revision, Messrs. Onaka and Tsugawa were replaced by T. Torii and S. Abe. On his return from furlough, F. D. Gealy was added to this group. Then, every second month, the twelve members of the Hymnal Committee met with the committee of eight and reviewed its work. Others were also asked to be present at the larger meetings. Thus all the work of revision was considered both by experts in hymnology and music and by pastors and missionaries who represented the non-technical point of view.

The actual work of revision began in September, 1928, at Harris Kwan, Aoyama Gakuin. It was the fond hope that the work might be completed within a year. But

the task of preparing a hymnal suitable for the needs of the time proved to be one requiring a vast amount of patience and perseverance. Hence three years were needed for revising, compiling, and publishing the book. It may be said, however, that the project was actively under pursuance from June 15, 1927 until the hymnal was off the press, December 7, 1931.

### Omissions and Revisions.

The first task which lay before the Committee was to determine which hymns in the *Sambika* were to be omitted from the new hymnal, and to revise hymns which were to be retained. The report of the preliminary committee called for a thoroughgoing revision, including not merely the rejection of a large number of hymns, but a careful edition of hymns it was decided to reprint. The Hymnal Committee, however, was more conservative, and the final result was that only eighty hymns and one hundred six tunes were dropped. It is of special interest that of fifty-five original Japanese hymns in the former hymnal, fourteen have been discarded. There were only three Japanese tunes in the collection: *Imayo*, *Moso*, and *Kawakatsu*. *Kawakatsu* was rejected, *Moso* was reduced in length by half, and *Imayo* appears only once. In general it was the policy of the committee to reject hymns which in thought content or in diction were mediocre, lacked inspiration, or which had no special points of interest. Some few hymns were discarded because in addition to these deficiencies their theological content was regarded as undesirable. Tunes were rejected for the most part because they did not seem to the committee to possess those qualities desirable in good hymn tunes. It may be said that no tune was omitted just because it may have been little sung. Good tunes which have not yet had the fortune to have winged their way into common hearts were retained. The purpose of a hymn book is to preserve the best, not the most popular. The hymnal like the Scriptures must be a source in which men are ever discovering new wealth. Fortunately some tunes which are without genius had not been much sung. These could be joyfully



omitted from the hymnal with none to object. The difficulty, however, of dealing with hymns or tunes, which have little or no poetic or musical value, but which yet have become dear to multitudes in the church who know little about poetry and less about music, is a problem which every hymnal revision committee has to be perplexed about. So many hymns which are frequently sung are set to music which causes actual pain to anyone with any knowledge of good music, and to such there can be no possibility of worship value in these hymns. Fortunately the Japanese translations frequently improve the original 'poetry', but this is only a partial compensation for the music. The writer, at least, feels that too much inferior music has been retained, and that the hesitancy of the committee to reject more of certain types of music will help to retard the development of hymnology in Japan. One's hope, however, is put in the fact that so many new good tunes have been introduced that they will be a fresh challenge to the churches to discover new hymn values. And it is certain that by the time another revision is needed, the standards of hymnology in the churches will have reached a level which will make it easier for the revision committee to remove to the museum of musical curiosities certain hymns which yet cumber the book.

Aside from the matter of omitting hymns and tunes, those retained were carefully edited. There was a tendency to shorten hymns, sometimes two verses being telescoped into one. Also many lines were re-written, either to remove undesirable phrases or in the interests of metrical exactitude. Harmonization of tunes was also frequently improved, and perhaps too frequently they were raised to higher keys.

### **Additions.**

In its search for new hymns, both words and tunes, the revision committee may be said to have approached the matter from four angles: (1) persistent efforts were made to secure as many and as good original Japanese hymns as possible. In recent years there has been such remarkable growth in the musical arts in Japan that it

seemed that much good material ought to be now available. Hence hymns and tunes already published were considered. Through the church papers, contributions were requested. Competitions were held. It is of interest that of one hundred twenty hymns entered in the competition, eight were accepted as prize hymns. They are numbers 290, 355, 407, 415, 432, 436 (all by Mr. Isamu Miyagawa), 363 (by Mr. Kiyomitsu Suzuki), and 482 (by Mrs. Sumi Kega). In the competition of hymn-tunes, forty-seven tunes were submitted, of which three were accepted. They are numbers 436 (by Mr. Shuichi Tsugawa), 355 (by Miss Hatsue Endo), and 436 (by Mr. Setsu Imagawa). Of contributed hymns, other than those listed for competition, thirteen were accepted. The Reverend Mr. Koh Yuki, editor-in-chief of the words-section of the committee, wrote eight of these. These thirteen constitute about one-fifth of the hymns submitted. Also, apart from the competition, sixty hymn tunes were considered. Twenty-one of them were accepted. We thus have a total of twenty-one new original Japanese hymns and twenty-four new original Japanese tunes.

(2) Secondly, it was the ambition of the committee to secure representative hymns, not merely of every age in the history of the church, but also of every national or cultural group. The result is, perhaps with the exception of Professor Smith's "American Student Hymnal", the most cosmopolitan hymnal in existence. Those who have been accustomed mainly to English and American hymn-tunes, will perhaps be perplexed at some of the strange airs and harmonies which in this way have been introduced. Yet these hymns are already proving interesting. Yesterday I received a program of worship centering in the new hymnal, one of the numbers of which is the singing of hymns representing nine different nationalities. This, of course, was just the purpose intended. The hymnal is one of our most valuable means of creating the international mind. Here is a peculiar type of a league of nations. Perhaps nowhere in Christian literature is the fact of our world-wide Christian brotherhood so eloquently set forth as in the hymnal. Besides those of English-speaking countries one may note Chinese, Danish, French, German,

Greek, Icelandic, Italian, Japanese, Latin, Russian, Swiss, Syrian, and Welsh hymns.

From North and South and East and West,

They come. . . .

To tell of mighty victories won,

Unto the Father through the Son,

They come. . . .

In a holy exultation,

With a sound of jubilation,

They come, they come.

(3) A third point of view in the selection of new hymns was topical. The attempt was made to supply some new and good hymns for all subjects of the church year, and for all the occasions of the Christian life. The most important new groups of hymns are those relating to "The International Mind" and "International Peace." Changes, however, have been made in practically every group of hymns.

(4) It may be said, finally, that many of the new hymns, both words and music, were chosen without relation to any of the above mentioned policies. They were adopted just because of their value in themselves.

### **An Estimate of Value.**

We may now seek to estimate the value of the new hymns and tunes. A hymn book has various purposes. It should not only offer to its constituency the hymns they are accustomed to singing. It should also present a kind of history of hymnology. It should bring examples of all types of hymns which are characteristic of different ages and cultures and which are expressive of the varied types of Christian experience. It should be concerned with all aspects of the Christian life. It has been, then, the purpose of the committee to introduce music illustrating the history of sacred music. Hence the old court music of Japan, the plainsongs, the chorals, and other types. On first reading over some of this type of music some may be offended and pronounce these hymns useless and meaningless. It was not supposed, however, that all of these types of music would immediately become popular, or,

indeed, that it was all suited to congregational singing. It has had an important place in the life of the church in the past and is therefore worthy of a place in any complete record of the musical life of the Christian people. Indeed, history is full of the revivals of the values of the past, and there is already a renaissance of plainsong music taking place. The committee thus worked at its task with a historic sense and tried to produce a hymnal which contained examples of all good historic types of hymns.

It is believed that most of the new hymns and tunes introduced are of genuine value. The church will welcome the fine hymns of a more positive nature which have to do with the remaking of our human life and world. There is less sentimentality and more sincerity, more reality, and more thoughtfulness in many of these new hymns. On the whole the music is of high quality. Some characterless music has been introduced, but not much. Perhaps the most interesting introductions are the rather large group of original Japanese tunes. That they will all prove to be of value is perhaps expecting too much. With some of them one gets the impression that they were manufactured for the purpose; that is, they seem put together rather than to have grown. Others are weak imitations of foreign types of tunes, with perhaps an oriental flavor, but without much vigor or character. Some, however, it may be predicted will be granted the welcome they deserve. And on the whole the Japanese tunes are a genuine credit to the hymnal and are the promise of greater works to come. One may perhaps regret that their number is comparatively few, but when one remembers that the hymnal represents the choicest hymns from nearly two thousand years of Christian history in many lands, one becomes aware that twenty-six Japanese tunes is not such a small number.

### **The Revised Page Form.**

One of the most striking contrasts between the old and the new hymnals is to be observed in the composition of the pages. In the old hymnal, there stand out prominently at the top of the page, in large Old English type, the

names of the subjects according to which the hymns are arranged and grouped. The names of composers and authors were generally given in their English form. And the first lines of hymns were given in English, regardless of their origin. Thus even an English first line was provided for Japanese original hymns which, of course, had no English originals. The Hymnal Committee unanimously agreed that the time had come when this English language approach to the *Sambika* should be discarded. It was this decision which had a good deal to do with the resulting make-up of the book.

The present form of the page, in the revised hymnal, with the hymn number in large Arabic figures always on the outside margin, with the name of the hymn-tune in modest type in the center of the page, just above the metrical signature, with the author's name at the left, the composer's name at the right, with the dates of composition if known, with the names of the subjects in Chinese-Japanese characters at the side of the score on the outer margin, and with the first line of the hymn in the original language below the score, presents not merely an attractive and well-balanced page, but puts all the facts which the reader needs to know about the hymn within easy grasp of his eyes. Those who do not read Chinese characters will miss the English names of subjects; yet we need to remember that the *Sambika* is not a hymnal for English-speaking peoples. There will also be surprise at the writing of the names of Japanese authors and composers in *Rōmaji*. This policy was proposed by the Japanese members of the committee, and was accepted partly because of the difficulty of reading Japanese writing horizontally, and partly because it would improve the appearance of the page to have all the material above the score written in Roman letters. The appearance of the page has also been improved by the disappearance of the Sol-fa notation. It will also be noticed that the Scripture references which followed the first line of the hymn in English have not been reprinted, and the verses which were printed in full in Japanese are omitted; only the references are printed in Japanese, and they in briefest form.

It must be admitted that some of the pages are too



crowded ; the music has at times been too much compressed, and on some occasions it seems to have been necessary to squeeze the words very unattractively on to the page. But on the whole the clear, concise, black printing is attractively done and presents a finish which is characteristic only of hand work. Perhaps a word might also be spoken in mention of the softness and flexibility of the paper ; and the binding is modest, pleasant, and durable.

### Arrangement and Grouping.

We may next consider the arrangement and grouping of the hymns. The hymns have been grouped under six subjects : Worship ; the Father, the Son, the Holy Spirit ; the Church ; the Christian Life ; Eternal Life ; Miscellaneous. These are followed by the doxologies, chants, anthems. And to the musical section has been added a series of responsive readings. The enlargement of all sections of the hymnal is notable. In the section on Worship, there are now fifty-three hymns as against thirty-four in the former hymnal. The sub-sections in both are the same, with the exception of the addition of "Noon", to which two hymns have been assigned. Under the subject "The Father, the Son, the Holy Spirit", there have been included one hundred seventeen hymns, representing an addition of twenty-three hymns to this group. Among the sub-headings, the number of hymns concerning the Scriptures remains the same, namely six, although there has been some slight change in content. There has been a decrease in the number of hymns under the subjects "The Ascension," "The Exaltation," and "The Second Coming and Judgment." The new *Sambika* lists eight hymns under "The Holy Spirit," as against eleven in the old hymnal ; it should be said, however, that of the eleven, only two have been dropped from the book. The hymns on the "Second Coming" have been reduced by half ; from eight they have become four. There has been an increase in all the other sub-headings. The largest number of new hymns have to do with the "Majesty and Greatness of God," "The Nativity," and the "Life of Jesus." The first group has increased from six to fifteen, the second



from fifteen to twenty-three, and the third from four to ten.

It is of interest to note that important rearrangements have been made in the next sections of the hymnal. The phrases "Church Militant" and "Church Triumphant" have disappeared. Their places are taken by "The Church" and "Eternal Life." These two sections are separated by the long and important group entitled "The Christian Life." The section in the old hymnal called "Redemption", inserted between "The Church Militant" and "The Christian Life," and composed largely of "Gospel Hymns," has been removed for the most part to the last section of hymns, called "Miscellaneous". A small number of these "Redemption" hymns have been entered under "Redemption" as a sub-heading under "The Christian Life." Into the section called "The Church" have been brought in addition to those so listed in the former hymnal the hymns having to do with the dedication of a church, laying the corner-stone, ordination and installation of ministers, and two new sections, one relating to the sending of missionaries, the other to the Kingdom of God. The total number of hymns in the section is fifty-four. The number of the corresponding section in the old *Sam-bika* is thirty-four, but if we add the hymns which have been transferred from elsewhere in the former hymnal into this section, the total would be forty-nine. Within the sections, however, the changes here are not great, with the exception of the new group of Kingdom of God hymns. There are eleven of these; all are new hymns; they constitute one of the most important additions to the hymnal.

The fourth section, "The Christian Life," is by far the largest and most inclusive section in the hymnal. It contains 248 hymns. Of the 103 new hymns in the group, sixteen are original Japanese words. It is of interest that all four hymns included under the section, "The Fatherland," are original Japanese words, while all of the eight hymns under the new sections called "The International Mind" and "World Peace" are translations. A new group of hymns under the subject "Youth" have also been added, containing some useful numbers. Important new hymns

have also been presented under the heading "Service." Of the twelve hymns in this group only one appeared in the former hymnal. The addition of a Mother's Day hymn might be mentioned as a special feature.

The fifth main group is designated "Eternal Life," and contains thirty-two hymns. The old *Sambika* had thirty-four, including those listed under "Burial of the Dead". It is unbelievable, but only nine of these were omitted from the new hymnal. Four good new translations and one Japanese original hymn have been added.

The last large group of hymns are put under the heading "Miscellaneous," but they are of a very different character than those given under "Occasional Hymns" in the former hymnal. There are sixty-one hymns in this group, only two of which are new. They are arranged under twenty sub-heads, but the fact is that all these sub-heads are duplicates of similar headings elsewhere. If the truth must be known, these are all "gospel hymns" which the committee was not willing to insert among the better grade of hymns in the earlier sections of the book. It is true that one who has studied the hymnal this far will be aware that already a good smattering of "gospel hymns" have appeared, and may justly protest that the selection of these sixty-one is somewhat arbitrary. There are certainly some better hymns in this group than some of those which have been granted a more honorable location. One must admit that a good number of these hymns have little to recommend them except the fact that have previously appeared in print. Certainly hymns have been retained here for which there can be no real justification.

The doxologies remain the same as before, but are given three pages instead of being crowded together on two. The chants have been increased from eighteen to twenty-four. It will be noticed that here too the English names have given place to the Latin forms, the English first lines having been put beneath the score. The most interesting of the new chants are the *Responsorium*, the *Cantemus Cuncti Melodum*, and the monotone settings of the Apostle's Creed and the Lord's Prayer. The page of Amens is a much needed addition.

Eight anthems or special numbers, which close the musical

portion of the book, are already proving useful to the churches. It is to be hoped that they will give an impetus to the translation and publication of better choir music. There has been so little done up to the present to provide adequate choir music in Japanese. The numbers which have been chosen for this section all have both religious and musical value, and are quite within the range of any choir which can sing part-music. The collection might have been made more complete if one composition of Russian church music had been included. Apart from the peculiar beauty and stateliness of Russian church music itself, it would have added interest to a hymnal which is already rich in its variety of musical styles.

Partly due to eagerness to get the first edition of the hymnal off the press well before Christmas, its printing was so rushed that the chants and anthems were not all visualized properly. As a result some of the words were separated from the music in such a fashion that they were almost impossible to sing. This has been in part remedied in the second edition, and in the later editions it is expected that the chants will all be printed horizontally. This will greatly facilitate their use.

### **Responsive Readings.**

One of the most important features of the hymnal is the series of responsive readings. The public worship of so many congregations has heretofore been deprived of one of the oldest and most valuable aids to worship. The Psalms represent, of course, the hymnal of historic Judaism, and if they are properly expurgated, they have a religious value which is not found elsewhere. Churches which have recognized the value in having their worshippers share in the service in this way have been compelled to read the Psalms from the Bible. This is unfortunate because not all the Psalms nor all parts of some valuable ones represent a moral plane which is consonant with a Christian service. It is hoped, then, that the present selection of readings will supply a long-felt need. On the whole they have been well chosen. Many will doubtless miss certain Psalms which have been especially meaningful to them.

The absence of Psalms 95 and 100 is due to the fact that they are the source of the *Venite* and the *Jubilate* which already appear in the chants. Also Psalms 23 and 121 are given with music. One does not quite see the value of including the selection from Psalm 50 (verses 1-8, 14-15) and Psalm 57 to the exclusion of Psalms 15, 34, 36, 46, etc., or of such passages as 73:23-26, which surely constitutes one of the most notable passages in the Old Testament. But then no two persons would compile the same Psalter. If the number of readings had been increased from thirty to fifty probably all the really valuable portions of the Psalms could have been included, provided that the selections had been made more composite. And this would have added to their religious value.

The first twenty-five readings are from the Psalms. Then follow six readings from other portions of the Old Testament: the Ten Commandments, Proverbs 8, and four readings from Isaiah: chapters 11:1-9; 40:25-31; 53; 55. One might wish that instead of the selection from Proverbs, a portion of the twenty-eighth chapter of Job had been included, a "wisdom" passage of much greater beauty and power. Finally there are four readings from the New Testament: Matthew 5:3-12 (the Beatitudes); 6:25-34; I Corinthians 13; Revelation 21:1-7. These are all important passages of Scripture and well deserve the place accorded them.

### Expense of Revision.

In conclusion, it may be of interest to record that the entire expense of revision amounted to Yen 21,073.99, of which Yen 1,960 was paid for copyrights to foreign firms. This sum does not include printing costs. The bare statement of expense gives some indication of the magnitude of the work and suggests the care and patience with which the task was pursued.

---

## Chapter XIV

### THE RELIGION OF THE AMI TRIBE— FORMOSA.

---

*James I. Dickson.*

The Ami tribe, consisting of between fifty and sixty thousand Formosan aborigines, live on the East Coast of the Island. They are a very interesting, and in many ways an exceptional group of people. Physically they seem to resemble Europeans more than Orientals both in their facial features, and in their physical stature. Many of them are around six feet in height, with broad shoulders and an erect carriage. Their physical strength and endurance has been shown in many schools in various parts of the Japanese Empire where they have entered into athletic competition with other students. At the Tamsui Middle School, the record for the mile run is now held by an Ami student. The same student is also an able baseball player, and a member of the school team. The baseball team from Kagi, which took the championship of the island and later took second place in a tournament to determine the best Middle School team in the Empire, had four Ami players on the team. A few Ami students who have been admitted to Japanese Universities have also made remarkable athletic records. These are indications of the vitality and physical stamina of these promising people.

In the past there has been very little opportunity for Christian work among the Ami people because of an unfavorable attitude on the part of the Japanese officials, whose policy has been to introduce Shintoism. However in several places where there are churches for the Chinese, Ami people have come and heard the Gospel and a number have been baptized.

About a year ago, two men from one of these churches

volunteered to come and study in our theological college. Five others applied later and were accepted, and three more will enter the theological school at the beginning of next term. These men have gone back to their native villages between school terms and engaged in house to house visitation, and preaching to family groups. Their reports of these meetings are most interesting. They seemed to be welcomed everywhere among the Ami people, who said that the God whom they were telling about was the same one whom they had always worshipped. The only opposition which they met with was from the Chinese and Japanese in various places who seemed inclined to dispute with them. This general attitude of receptiveness of the Ami people is due to the fact that there are many points of resemblance between their own native religious beliefs and Christianity. A comparison of the two brings out many striking similarities. The following is a brief statement of their main beliefs.

### **1. Their religion is monotheistic.**

They believe there is only one true god who is creator of all things. His name is "Maratau". No idols are used to represent their god, nor do they use incense or sacrifice, in their worship of him. They believe that god is the source of all good. As opposed to god there is an evil spirit, "Lot-cho-sai", who is the source of all evil, pain, suffering, sickness, etc.

### **2. They believe in a personal God.**

While there are no temples built for worship, prayer seems to be a prominent feature of their religious life. Guidance in prayer is sought before any unordinary undertaking. Prayer is usually offered before a hunting expedition. Also at the time of child-birth prayers are offered for the protection, guidance and care of the child. At marriages and deaths likewise prayers are offered.

Sometimes prayer is offered by the "chief" or leading person, and sometimes repeated by several in unison. At the time of harvest, each year a festival is held. People



take hands full of the newly harvested rice and throw it into the air as an offering to "Maratau". On such occasions they join hands in a great circular dance very much as the North American Indians used to do. They also resemble the American Indians in their costumes on such occasions, being abundantly bedecked with feathers. There is a consciousness that their god sees all that they do and knows their thoughts and intentions.

### 3. The moral and ethical nature of their religion.

To be untruthful, steal, cheat, commit adultery and mistreat other members of the tribe are considered as sins against god. All sin also is to be punished after death. One of the ways in which sins are punished is to have one's soul reborn into a lower form of life such as a dog, or a snake. Virtue likewise is rewarded after death by a life of bliss in the other world. Thus there is a very definite relation between religious belief and moral conduct. However, they seem to be dominated more by their respect and reverence of god than by a sense of fear of punishment. The moral tone of their life on the whole seems to be very high. Considering that they are so primitive it is remarkable what advanced moral and ethical ideas they have. The members of this tribe have for years been very orderly and have not caused the government trouble such as some of the other tribes of the island. Possibly this is due to their religious beliefs, as no other tribe possesses similar religious ideas. The source of their religion and that of the other tribes is evidently entirely separate, as there seems to be no connection between them. There has been some speculation as to the possibility of their religion having an historical connection with Christianity. This is quite possible. No doubt the differences could be explained by the fact that over a long period of years without a written language there would be some deterioration and changes occur. The origin of the tribe is yet uncertain and it is not known whether they brought their religion with them when they first came to Formosa, or adopted it later. There are no historical records to refer to to answer these questions.

Because of a similarity to Christianity in many respects, their religion gives less cause for opposition to the Gospel. With a fuller explanation of their own religion, and the elimination of a few unnecessary things, we have in rough the Christian religion. With less reason for opposition than is common in most non-christian religions, we anticipate a great future for the Gospel among them as opportunities for introducing Christianity to them present themselves.

---

# CHRISTIAN EDUCATION

---

## Chapter XV

### THE FUTURE OF CHRISTIAN EDUCATION IN JAPAN.\*

---

#### *The Japanese Joint Committee on Education.*

Members of the Commission on Education :

Without going into details too minutely we may say that the project upon which we are engaged together was started in the spring of 1929 when Dr. John R. Mott visited our country and held conferences with us at Kamakura and Nara, thus accommodating the representatives of both Eastern and Western Japan.

At those Conferences the following resolutions were recorded (in essence):

1. That every theological school suitably situated to do so, be advised to unite with others as fully and as soon as possible.
2. That an effort be made to strengthen the higher Christian educational institutions financially.
3. That higher education for women should be encouraged and plans made for expansion.
4. That a Central Library especially for the use of ministers and Christian workers should be established in the building of the Christian Literature Society (when completed).
5. That an attempt should be made to establish a Union Christian University.

---

\* *Note.*—The above article, prepared originally for the American members of the Educational Commission, contains a clear explanation of the desires of Japanese Christian educators for the future of their work.

- 6.\* That Christian middle schools should be established in at least every large city in Japan.

In regard to No. 1 of these resolutions we may say the expectations have been only partially fulfilled as yet. The Theological Department of Meiji Gakuin and the Tokyo Shingakusha (both Nihon Kirisuto Kyokai) have been united. The other theological schools have continued as before, but have agreed to hold special courses of lectures together at summer schools when this is deemed advisable.

And in regard to No. 4, also, we regret to say that the establishment of a Central Library was found to be impracticable at present as the Christian Literature Society Building is too small to accommodate this, all the available space being required for the offices of the Christian Literature and Bible Societies.

The remaining work which we must strive to accomplish in cooperation with our overseas supporters is outlined, therefore in Resolutions 2, 3, 5, and 6, but even in regard to Nos. 1 and 4 we desire your suggestions also.

The Japanese representatives in this work are known as the Joint Educational Committee, since they represent the National Christian Council of Japan and also The Japan Christian Educational Association. We were commissioned to carry out an Educational Survey. In accordance with this plan we have been tabulating facts concerning the present condition of secondary and higher educational institutions and have been considering suggestions for their future.

We fear there are some defects and omissions in these charts and summaries which we are presenting for your consideration but such as they are, they give a fairly exhaustive idea of religious education (facts and figures), and we therefore solicit your earnest consideration of the same.

For your convenience we will summarize the most striking features in the Survey as follows :

(1930—1931)

1.	Number of Schools . . . . .	114
2.	" " students (app.) . . . . .	37,000

---

\* This resolution was adopted only at Nara.

3. Number of Japanese teachers . . . . .	2,253
4.     "     " foreign teachers . . . . .	356
5. Income from tuition . . . . .	¥2,380,000
6. Appropriations from abroad . . . . .	¥1,210,000
(Not including missionary salaries)	
7. Interest from endowments . . . . .	¥130,000

Thus, as you see, we have about 37,000 students and an annual expenditure of ¥3,700,000, or about ¥100.00 per capita on the average. That this is too small goes without saying. This was why the special committee at the Kama-kura Conference tried to arouse the whole body to an appreciation of the need of increasing the financial resources of our educational institutions.

Again, the whole number of schools is listed as 114, but if the separate departments of large schools are put together, the number will be reduced to about 70, and if only cities such as Tokyo and Kyoto are counted as educational units, the number will be decreased to 21.

In Japan when a town has a population of over 30,000 it ranks as a city, and of such we have 110 in all, but we have Christian schools in only  $\frac{1}{4}$  of this number, leaving  $\frac{3}{4}$  of our large cities without Christian education. Thus, while some advocate the merging and systematizing of the schools we now have, others advise increasing the number as the first need.

Now in considering these two diverse trends of opinion it is difficult to reach a wise conclusion. The matter is indeed serious. We solicit your most thoughtful consideration and advice concerning this difficult point, as also on the subject of enrolment. Is it wiser to support schools by tuition (middle and college grade) and endeavor to attract large numbers of students as our first aim? Or is it not much better to limit the attendance and thus by giving personal attention to individual students achieve our object—genuine Christian training? Many feel that we shall be wise to act in this way even though the renown and numbers are decreased. But if this latter policy be adopted we must increase the number of schools, though of course there may be some localities in which the excess of schools of the same kind might make merging necessary. We hope for your advice on this point, after you have inspected the

field, have fully considered the subject, and have shared your rich experience with us.

The next point we wish to mention is the very important resolution, No. 5, regarding a Union Christian University. This we eagerly desire to see established, as we believe it is the prime essential in putting Christian education on a firm foundation at the present time. The deep need for Christian education in Japan has already been set forth and emphasized and we do not wish now to speak at length on this point, but should like to have you note the following facts :

1. The Prospectus issued by our National Department of Education in 1930 appealed to educational circles for a general mobilization of educators in the interest of character training.

2. The reasons given for this effort to mobilize the educators and to stress intellectual and moral training in schools was the admitted failure of our national educational system in certain respects hitherto. The Department of Education keenly realized the lack of moral, religious and spiritual education in the past and determined to make efforts to remedy this serious defect.

Of course we do not affirm that they went so far as to recommend Christianity as the religion to be taught or even suggested such an idea. Indeed there are many who boldly challenge the claims of Christian protagonists and affirm that Christianity is not capable of holding its own with other religions and philosophies. But it is true that our Department of Education has admitted that the materialistic and conventional education of the day has proved unsatisfactory and that a radical change is urgently needed.

Now if we, Christian educators, would raise our thoughts and ideals still higher and would resolutely and persistently press forward, united and mutually cooperating at this critical time, we should undoubtedly achieve outstanding success and should be able to prove the value of true Christian education conclusively and at no distant day. We must not miss this golden opportunity. We must push ahead now. Since you, the members of the Educational Commission, have come to us at this time expressly to help on this very work, we will proceed first of all to tell you



frankly and clearly just why we especially need a Union Christian University now.

1. Because we are convinced that Christianity is needed in Japan.

2. In order to encourage Christians and promote Christianity in Japan it is generally acknowledged that a Christian educational institution of the highest grade is almost indispensable. We do not say that without this it will be absolutely impossible to turn Japan Christward, but we do believe it will be extraordinarily difficult.

3. Because Japan has no such leading Christian University at the present time, some of the young men studying in Christian schools are prevented from exercising freedom of action and some are led into immoral practices. We cannot estimate the exact proportion of such, but certainly the number is not small. Then again Christian students now attending non-Christian high schools and even the Imperial Universities, have lost their faith and deserted the church ; many such lapses have occurred. It is not uncommon to receive calls from young men who, dissatisfied with the materialistic philosophy and worldly atmosphere of such schools, earnestly ask : Is there not some better way to obtain a university education ? Some school where there is a more spiritual atmosphere and a more genuinely religious environment ?

Now, though the foregoing reasons sum up the essential points, the immense importance of the matter makes it seem advisable to add the following explanations and amplifications, that you who have come from another land may understand our situation fully :

(A) Undoubtedly it is our duty to propagate Christianity by preaching the gospel in non-Christian countries, but if we are not mistaken there are two opinions as to methods among those in your country who support the foreign mission cause. These may briefly be stated thus :

1. Build churches and preach the gospel, and in addition establish secondary schools.

2. There is no need to establish colleges and universities. Let this be done by the indigenous church, assisted by wealthy donors such as may be found among individuals in foreign countries.

Now the church and the secondary schools of (1) have been already established and the higher collegiate institutions of (2) also, as the various sheets of the Survey will show you. For the progress made and results already achieved we heartily acknowledge our debt and express our gratitude to the Christians in your country, England, and the world at large, but still this is not enough. In order to make Japan a Christian nation we need a Christian University of the highest type. If you ask why this one thing is so necessary, we must explain that our people have been a deeply cultured nation for hundreds of years, and in order to influence them we must gain their respect, which is not an easy matter. From this point of view we regret exceedingly that our national education has been found wanting, not only because it is not Christian, but because it is inadequate, as a moral and intellectual cultural agency.

(B) Now, we realize that our anxieties and fears as expressed above have been understood and sympathetically considered by not a few of your countrymen, as evidenced by the fact that this Survey has been undertaken at your suggestion. Aside from those few thoughtful leaders, it seems to me there are many in America who reason in this way :

Japan is now one of the great nations of the world ; her army comes next to France and her navy ranks with those of America and England and she is one of the three great naval nations. Her population is 60 million—including Korea and Formosa almost 90 million. Her schools of primary, secondary, and university grade, are not inferior if compared with those of other countries, and in numbers her universities excel. Indeed it is sometimes said there are too many. In Tokyo and Kyoto there are government-built universities and also in Kyushu, the Tohoku, and Hokkaido. As to private foundations, there are the two powerful universities of Waseda and Keio Gijuku. Is there any necessity to establish a university higher than these ? Is it not a foolish project "to hang a house upon a house" ?

Now we are not anxious to take the position of refuting this idea of your countrymen *in toto*, but as we stated before

in (A), we place special stress upon the words "Christian" and "Christian Education." We are not hoping to establish another Imperial University or Waseda. Of such we have possibly too many at present. What we want is a university of an entirely different type—a Christian university in the full sense of that term.

We wish such a university to represent us fairly as Christians. We have tried secular education long enough. We know the evil effect of purely intellectual, materialistic, legal and scientific education hitherto worshipped by the authorities. The Department of Education has already taken cognizance of these defects, but it is pathetic to see how completely incapable they are of coping with the situation or suggesting any effective remedy.

We think you will see clearly now that while intellectual education has been highly developed in our country there is almost no attempt at supplying spiritual or even moral education of a high order. True, Oriental ethics and philosophy have been included in our curricula from the beginning, but almost never do we find an institution adequately presenting the Christian ethic, philosophy and faith. We do not, may we emphasize again, wish to duplicate existing institutions, but to establish a genuine Christian university such as we have never yet had in Japan.

In order to realize our position, please try to envisage England without a university like Cambridge, or America without Harvard, Princeton and other Christian schools. Without those great bulwarks of national strength, where would spiritual culture have been in your countries and how would your national destiny have been affected? We can hardly imagine how things would have been: so we are fully convinced that to stabilize our national life and maintain the peace of the Orient we must have a Christian University.

Now perhaps some of your people may be saying something like this: It is already sixty years since Christianity was introduced into Japan and there ought to be enough strong indigenous churches and Christians to establish such a university without foreign help. Here we agree with you in the main. We should do our utmost to establish such an institution by our own independent

efforts, but here, alas ! comes in our weakness. We have not the resources and we have not the united body of strong Christians to do this work.

Without estimating the strength of the church, we may call attention to the fact that the whole number of Christians, both Catholic and Protestant, is only a little over 260,000. The students even who graduate from Christian secondary schools, usually enter higher non-Christian schools, subsequently pass out into society and have less and less connection with Christian schools. In this connection we must remark that the case of women graduates from Christian schools and colleges is quite different. Usually the relations of such with their schools remain quite close, and we may say that for women Christian education has been relatively successful. But in general the graduates from Christian schools do not become officials and do not become specialists,—engineers, military or naval officers, journalists or business men on a large scale. For this reason, few of them become men of wealth and social position. This is the normal result of their Christian school education. America and England are admittedly Christian countries, but in Japan the predominating influences are almost entirely Shintoistic, Buddhistic and Confucian. There is no general Christian atmosphere yet. These facts in connection with the actual number of professed Christians will explain why we are yet too weak to establish a Christian University alone. I do not mean to say that we are entirely dependent upon help from abroad. We have our plans laid somewhat as follows :

- (1) We hope to establish a Christian University.
- (2) We hope for sympathy and assistance from Christians at home and abroad quite regardless of national boundaries.
- (3) From those who have shown deep sympathy with us hitherto we hope for a continuation of that help, especially in this time of universal financial depression.
- (4) Though this depression is acute in our country at the present time, yet we still intend to push on and educate our children even in the face of hardships and poverty, and this determination we trust you will fully appreciate. We look upon education as a prime essential.

(5) It is true that we have two Christian colleges or universities at present, viz., Rikkyō or St. Paul's and Dōshisha. You will say: "Are these not good enough?" We have representatives of both among us and we think they will pardon us when we say these two universities are not yet good enough. They do not command sufficient respect to take the place of that ideal institution we are envisaging. We all agree that we must have a Christian university that will equal or excel the best in the country and that will place Christianity in a position of eminence and authority. We need such an institution as the capstone to our educational system; for the sake of students dissatisfied with the secular education they have received; and for the purpose also of enabling our country to understand what Christianity really is and to feel its attraction.

(6) Now, finally, as to the best practical plan for securing this end. There are two suggestions. One is to establish two superior Christian universities, one in the eastern part of Japan and one in the west. Another plan is to unite the two and improve them and even persuade the Woman's Christian College of Japan (Tokyo) to join. Let us consult together concerning these various suggestions.

(7) Finally, a word about the important matter of departments and curricula. We propose to continue the "Semmon" or college system and also the university courses of Dōshisha and Rikkyō or both joined together, perhaps, while technical and professional courses, such as the applied sciences, engineering, agriculture, etc., will be gradually established. At the same time we should also consider the University Hall. Please give us your opinion on these questions, too.

We also propose to establish a Union Continuation Committee of both Japanese and foreign advisers, to meet and consult together from time to time as need arises in connection with this Educational Survey.

---





## Chapter XVI

# RELIGIOUS EDUCATION IN JAPANESE CHURCHES.

---

*Sabrow Yasumura.*

The subject as given above quite naturally suggests first of all the necessity of glancing back over some of the traces of the religious development of this country. For, the very nature of religion, as all very easily recognize, has a great deal to do with the life of the race. Education, on the other hand, depends to a great extent, both in its principles and its method of procedure, upon the ideals of the race, while the ideals of the race, in turn, are conditioned by its religious ideas, that is, upon the stage of development, under the limitations of time and place, of the religious experience of the people.

We see in all countries, various stages of the development of religion, all bearing differing labels according to the differences in the religious experience of the people. In Europe and America these stages of development are manifested in the various sects and forms of Christianity, while in the Orient, and especially in Japan, they are manifested in different religions—such as, for example, polytheistic Shinto, pantheistic Buddhism, and Christianity, each of which shows traces of the development of the religious experience of our people.

### **The Task of Religious Education in Japan.**

In Japan, therefore, the task of religious education is not only great, but is at the same time, complicated and delicate. Christian religious education is confronted by the task and opportunity of making clear the differences between these various religions, and of leading the people on to the full conviction of, and participation in, the reli-

religious experience manifested in the personality and person of Jesus Christ. It has the double task, therefore : first, to bring the people of this country to view their religious experiences in a new light ; and second, to convince them to throw off the old, worn-out garment, in order that the new life manifested in Jesus Christ may be fully manifested in all of its beauty and power.

At this point, however, we have to realize that the foundations of the religious ideas of the Japanese people have been laid down and thoroughly established for the last fifteen hundred years by Buddhism which, after taking upon itself the clothes of Shinto polytheism by identifying the different gods with different phases of Buddhist truth, amalgamated with the Shinto religion. Thus the trend of the religious appreciation of the Japanese people in general, is apt to be Buddhistic, for they have been thoroughly nurtured, in their homes and in society, not only by Buddhist influences, but also by the influences of the Orient which gave birth and support to the growth of Buddhism for such a long period of time in this country.

### **Defects in Japanese Religious Education.**

Therefore when we come to review the subject of the religious education of the Japanese churches we must not be afraid to touch upon some rather delicate points. The history of Christian education in Japan is certainly not very long, but it has had a fair length of time in which to grow and develop. But when it comes to the real awakening of the Church to its educational mission, I am afraid that was quite a short time ago.

Of course it is quite evident that in Japan the churches have finally come to be convinced of the vital need of religious education, even to the point of considering it one of the vital responsibilities of the Church, but the object has been that of propagating Christianity among its young generation, and not developing the religious experience of the child. In the other religions of this country we see a great deal of emphasis laid upon the eschatological features of religion and a negation of this present life. Naturally the Church has shared in the tendency to con-

sider her mission and her responsibility in this light, and the object of the Sunday School in many cases has been to get the child to accept a belief which would prepare it for the life to come.

The object was, naturally, not the growth of the pupil in experience, but was a negation of this present world and everything in it. Thus—in spite of frequent references to the contribution of the Sunday School as a seed sown in one's early life, to the conversion of the adult—the method was only a repeated dictation of certain conclusions without any process involved. This was given the child while he was in the early stages of process, and not yet ready to see the value and realize the significance of the conclusions given him, thus unfortunately tending to cause, on the side of the child, an undervaluation of that which was taught.

### **A Mistaken Educational System.**

Then again we should take into consideration the present state of educational ideas in this country. For, when we speak of education, to ordinary persons, that means only that which they receive in their schools, and the only method they know about in educational work is that which they had when they went to school. And what was that education?

The sudden inflow of Occidental civilization into Japan (with a great deal of German influence in educational matters) forced Japan to speed up the process of gaining the results of European civilization. There was, therefore, undue emphasis on the ability to absorb mental knowledge, with no time whatever for the reinforcement of it by means of experience, and, on the other hand, a neglect of former methods of education in this country, and of thinking about the spiritual significance of the material handled. Education in Japan, therefore, has become a mere tool with which to stuff young people's minds with a mass of ideas, and the school has become an instrument designed to produce on the largest possible scale, a mass of young people just filled to the brim with ideas—and with very little of life experience behind them at all.

With this conception of education prevailing in our country, think of the kind of religion which will be produced among our youth as a result of it ! Is God grinding our personality by His Grace as in a mill ? Is the divine process of creative life operating like a factory ? A tremendous effort is needed in this country to save church education from the grind-mill method, and to lead it into a process by which the child, being saved by the grace of God and believing in Him, is, through a personal experience in Him, built up into a beautiful character.

Thus the task of modern religious education in this country is manifold. It has to seek and to discover first of all, the beautiful, idealistic, spiritual education which has been nurtured in the soil of this country ; then to liberate it from the tangle of Fatalism and Nihilism inherent in a Buddhism clothed in Shintō polytheism, and from its modern ally, German intellectualism, which produces almost nothing but a human mental mechanism dominated by a host of desires and material cravings. Second we must awaken our youth anew into an experience of the reality of a personal God who loves, saves and redeems humanity. Not only must we awaken them into such a glorious life, but we must help them to grow gracefully fit for such a life and privilege, and also for a mission in the service of God's love and the salvation of the world.

### **The Menace of the Story Teller.**

Then there is another danger from which religious education must guard the Church of Christ in this country. This is the misconceived principle of modern liberal education which has crowded the church school with a flock of self-made story-tellers and "Children Fans", who enjoy themselves teaching children, but who take no time to reflect conscientiously upon the task of religious education, and its mission. But we should be thankful that, in recent years, there have arisen a number of persons with convictions, who are devoted to the task of deepening the educational responsibility of the Church toward her children, to the end that they may grow in spirit while they are growing physically.

In other words, the fact that religious education is *religious* education should not be forgotten for a moment. As I stated at the beginning of this article, the fundamentals of religious principle have a great deal to do with the principles and method of education. We can expect scarcely anything from Fatalism. What more can we expect from the materialistic, mechanistic principle of life which rules the thinking of so many people today? An education which can truly be called *religious* must be based upon faith in a Personal God, and this will result in a difference not only in the attitude but in the whole principle and method of education.

### Two Types of Religious Education in Japan.

The present current in the Japanese church seems to be largely made up of two types, or rather, tendencies, and I pray sincerely that Japan may be saved from entering upon the cold, dogmatic disputes seen in other countries! One tendency is a monotype, which tends to exclude itself within and limit itself to a certain particular interpretation of religious experience. The other is more tolerant about the individual's interpretation of experience. In other words, the former is more fundamentalistic in tendency, and the latter more liberal. The former looks upon the present-day educational attitude as rather human-centric, while conceiving of its own to be absolutely God-centric.

These two tendencies in the religious education of the Japanese churches are born of two differing tendencies in religious ideas and principles. But we should remember, that, in education, we are concerned primarily with the end, which is experience, and that when we deal with the ways in which people come to realize value—religious value—we cannot avoid studying experience, and not the *expression* of experience in current words or sentences. After all, religion does not consist of the words in which it is expressed, for one set of words may contain many varying interpretations. Is not this the very reason why the grading system has come to be introduced into our church schools? The principal thing is not the matter of the language or expression used, but language as deeply con-



cerned with the experience-content possessed by the pupil.

### **Departmental Grading.**

Thus, whatever tendency one may adhere to in his theology—unless indeed he be a fatalist, he must remember that in educational process, he must begin with the experience of the pupil, carefully observing it as to its kind, its scope, its depth, how the pupil is meeting his experience and what interpretation he is making of it. This is the very reason why we grade and classify our pupils. Forcing a certain kind of life-formula upon a pupil is not only unfair but is unsuccessful in helping the pupil to lay hold of a really personal religion which will become his very life and his power for living.

But the present condition of the church school system in Japan is sadly inadequate on this point. Most schools are divided into classes and in some places there are departments. But, because of the lack of this idea of experience-growth, this organization is not properly utilized nor developed. Thus, realizing the present state of education in our churches, I very keenly urge them to launch an effort to establish at least two real departments in each church school—one for pre-school age children, and the other for those of primary school age. These should be conducted entirely separately from the very start of the morning program. I feel this is more needed than a closer classification, which is often a mere form and much of the time two or more classes are put together on account of the lack of a teacher or his absence.

A well-prepared worship service under a well-prepared leader, with a short lesson story by the same person is far more effective than disorderly class work, or rather, in fact, simply a story, under untrained teachers as is now the general rule. But will not two departments be too few? The churches are actually already in possession of several departments, namely the Young People's Society, the Woman's Society, and Bible classes in Japanese and English. Are these societies not really departments of the church's program of religious education? Then, why are they not treated as such? Some may say that these or-



ganizations have different objectives and programs than that of the children's Sunday School. But in reply we may say that this is quite naturally true, otherwise why the use of departments ?

### **Utilizing Other Organizations.**

This brings me to the last point of this paper. That is, the need of a re-examination of all the organizations connected with Christian activities both within and outside of the Church. There are various organizations working in connection with the Church, and for the Christian cause. They had their reasons for coming into existence under different circumstances determined by some particular time or place. Were they not movements to meet a need which it was urgent to fill in the mission of the church, and which the particular organization was the only means of carrying out ? This fact was wisely recognized by the International Conference of the Y. M. C. A. held last summer, which conceived its task and mission as not to remain permanently as a separate organization of its own, but quickly to be absorbed into the Church's regular organization by a readjustment of the Church's program when that is proved to be advisable.

After taking into consideration the real financial ability of the Church in this country, and after a thorough examination of the various inter-church movements in the light of the new educational program, the churches should utilize for their own good these organizations which represent different phases of church activity, instead of organizing another of the same purpose and kind without a close relation with the inter-church movements. We hear much today of the diminishing of the foreign support of all the denominations. Here is a most effective source of saving this money and using it in a far more effective way. For my part, I should like to see the larger local units of the church school combining all the denominations within a certain district, with all the forces working together for the promotion of the more effective work of religious education.

### United Efforts Essential

The time has come when all the Christian forces in Japan should unite their strength in order to bring our beloved country into the redeeming grace of our Father, through Jesus Christ. The Christian forces of the world, even, should be mobilized under one name—the name of all names—the name of Jesus Christ, in order to wrench the world from the grip of its god—the demon Materialism. Especially when there is so much to be done in equipping our church schools to meet the new situation with more up-to-date materials, in training leaders with keener insight, broader outlook and deeper convictions as to their mission and message, a more thorough cooperation, even to re-organization is very urgently and seriously needed. And can we longer stand apart when we read in the Gospel that the plea of the Lord Jesus at parting was for unity—"That they may be one as we are one—that they may be made perfectly one, so that the world may recognize that Thou hast sent me and hast loved them as Thou hast loved me."

Whence shall our strength come if we do not fully abide in this word of His ?

---

## Chapter XVII

### RELIGIOUS ATTITUDES OF MIDDLE SCHOOL BOYS

---

*J. Howard Covell.*

Two of the questions which first confront him who would evaluate Christian education in middle schools in Japan are "Are our students thinking critically?" and "What sort of religious attitudes do the schools produce?" We generally know what formal connections with religious groups the boys have, but we are less likely to get any accurate idea of their emotional attitudes and their religious experience, either positive or negative.

With the hope of discovering something of the worth of mission school work, we have gathered certain data during the last few weeks, but we claim for it no more than that it is a beginning on a task which should be thoroughly done. While it ought to serve to show trends, it undoubtedly fails to answer the important questions, "How fully do the students practice the way of Jesus?" and "Is the fruit of our work generally more than 'inoculation'?"

#### **The Students, Their Background and Educational Situation.**

The students involved in this study are in large Christian schools of secondary grade, which give a five year course, from seventh to eleventh grades, inclusive. One particular school has been used for most of the data, as a sample. While rather young, it has over 800 boys enrolled and has attained a good reputation in its city and full government recognition.

This school puts more emphasis on Christian atmosphere than on statistical results. Few boys join churches during

their course. Throughout the five years they are instructed in the Bible and in morals from the Christian point of view. About four out of five of the staff are church members. Every morning for fifteen minutes before class work begins there is chapel with voluntary attendance, led by the teachers, and while no definite record of attendance is kept, it is apparent that more than half of the boys who attend are of the first two years. The school Y. M. C. A., led by a faculty member, enrolls more than half of all the boys, and has a program of voluntary Bible study as well as of mass meetings. Rather strict discipline and conformity to governmental policies characterize the life of the institution. In the words of the Chaplain, the religious program aims not at formal decisions but at "producing Christian gentlemen in society." He also points to the number of sympathizers or "enquirers" as an index of the results.

We are concerned in the data given here with the 113 boys of the class of 1932. They average 18.4 years of age. Among the occupations of their fathers as given at registration time, the largest group by far is salaried men in offices and factories, though they comprise only 23% of the total. There are nine sons of governmental officials and six of physicians; of the rest, though 16 did not specify, about half are sons of merchants or traders and half sons of the teacher, the barber, the electrician, the seaman, the potter, etc., for a rather wide variety.

### **Religious Affiliation.**

As for their formal relation to religion, a survey in July, 1931, showed that 13 boys or 11.5% had been baptized. Of the 54% who are "enquirers" one in four says that he attends church meetings regularly. About one in ten considers himself a Buddhist, and more than a quarter are undecided as to religious affiliation. Only six boys or 5.3% come from homes definitely Christian, although there are believers in 18.6% of the homes. 28% go on record as chapel attendants and 44% belong to the school Y. M. C. A.

### **Theological Beliefs.**

In a survey of theological beliefs made at the same time

the following results were obtained in signed statements, divided here into the three groups of the class ; " A " being the boys of the commercial course, who generally expect to enter business on graduation, " B " those of an ordinary class, and " C " those of a class selected for their scholastic superiority. (These data have no connection with the attitude tests presented later.)

### I.—Belief in God.

A. Positive Belief.	A.	B.	C.	Total	%
1. Simple affirmation	14	20	22	(56)	
2. Belief on the basis of creation of the universe	10	4	15	(29)	
3. Belief because of response to prayer	5	2	2	(9)	94 83.2%
B. Doubting	7	8	0	15	13.3%
C. Denials	0	2	2	4	3.5%

### II.—The Nature of God.

A. Definite Ideas.					
1. God as Creator	13	5	23	(41)	
2. A God of love and justice	5	9	7	(21)	
3. God as father	5	3	5	(13)	
4. Savior or Redeemer	2	3	1	(6)	
5. Unknown and unseen, but existent	3	2	1	(6)	87 77.9%
B. Indefinite or Blank.	8	14	4	26*	22.1%

(\* One said that God is an ideal person ; another that God is a high ideal ; still another saw him as a reflection of man's mind ; while one boy thinks of him as seen in the world as cruel, savage, and unkind.)

### III.—The Nature of Christ.

A. Son of God, Savior, sent by God	15	13	23	51	45.1%
B. Perfect or ideal man	9	15	10	34	30. %
C. Indefinite or blank	12	8	8	28	24.9%

We seem to produce, then, 94 individuals who say they believe there is a God to 15 who doubt, with a very small group who deny. As to his nature, the cosmic concept heavily outweighs the ethical, though some answers include both. The 24.9% who are indefinite about the nature of Christ or say nothing offer a challenge to the faculty.

### Religious Experience.

Simultaneously and in the same manner an inquiry as to religious experience gave these results :

## I.—The Connection between Religion and Experience.

A. Religion is important.	A.	B.	C.		Total	%
1. Essential for trust in the future life	16	12	18	(46)	108	95.6%
2. Necessary for individual life or success	9	12	11	(32)		
3. No special reason given	4	7	7	(18)		
4. Necessary for social life	5	3	4	(12)		
B. Religion is unimportant (and blank)	2	2	1		5	4.4%
II.—Individual Religious Experience.						
A. No experience	20	26	15		61	54. %
B. Memorial experience.						
1. A personal sense of weakness or "ugliness"	10	6	17	(33)		
2. In connection with death or suffering	6	4	9	(19)	52	46. %

At least outwardly, the boys generally have a sense of religion as important for living, though many of the replies are indefinite. In fact more than half do not report individual religious experience. This tends to show either that experience is under-emphasized in our set-up of religious education, or that boys do not realize whether or not they are having religious experience, or that the phrase itself may have some unreal connotation for them. It quite possibly reflects avoidance of "emotional" evangelistic methods, and it raises a vital question as to the relation of creative experience to the standardized system which the authorities require.

Even in a school of secondary grade one of the aims ought to be to furnish opportunities for cooperation with teachers in testing out theology, in feeling the joy of loving sacrifice in practical community service and the struggle for social justice.

**Typical Free Opinions.**

Another type of study was recently made by a missionary friend who gave opportunity in unsigned statements for opinions about a variety of subjects, certain of which bear on this study of religious trends. He heard from about ninety boys of a graduating class, of whom about 20% professed to be Christians.

Practically all of the boys found the chapel service valuable, and most of them liked the spirit of the school, largely



because it seemed to them to stress freedom. To the question as to whether or not the faculty of the school could be called Christian or what percentage are Christians came answers such as, "I don't think that all are Christians", "There are pretty many teachers whom we can't respect", (apparently they wrote in English), "I would call just a few true Christians", "Large proportion of them anti-Christian", and "20% are Christians." This type of reply was accompanied by reasons like these; "Nonconformity of actions to words", "Few teachers are present at the services", "Possess little understanding of the boys", "They wouldn't strike the bad boys but chide them gently". The reasons given as to why teachers are thought to be Christian are equally enlightening: "The teachers are quite serious and earnest at chapel", "Keep the morning service strictly", "Some whom I think are Christians often talk about God, even in the classroom". One said, "Since . . . is known as a mission school, those who teach must be such as might be well fitted for the place", and another's idea was, "A difference, even slight, may be discerned between the two groups."

Given a chance to function in imagination as Dean, certain students said, "Understand the boys better" and "Let ourselves be true friends of the boys". This note, the investigator says, was struck again and again. A similar question gave them room to put themselves in the teachers' places, and elicited replies like this, "I would observe the innermost spirit of all the boys", and "Because of the indifference to the boys, I would love them". Here the observer states that the first clause of this answer is doubtless a commentary on the present attitude of some of the teachers. A note frequently found was this, "I would teach the boys kindly and let them be free and contented" or "I would be true friends to the boys" or "I would do my utmost to understand the boys." Some rather radical ideas emerged when the lads were asked what they might do were they legislators, and at least one had such a lofty conception as this, "Promote the spread of education among the people so as to make Japan a model country both morally and scientifically", with which we would all agree.

As reported in this study, the ninety boys in that class seem to be generally loyal to their school and its ideals, to have plenty of ideas for its improvement, and to approximate a healthy combination in their thinking of content and discontent. To say the least, there exists a powerful supply of idealism which the Christian school should capitalize for the work of the Kingdom.

### Attitude Tests.

An attempt was also made to ascertain the attitudes of the boys in the graduating classes of three schools toward nine problems of the hour, ranging from their satisfaction with their choice of a school to their attitude toward social reform in general. For the sake of freedom of expression, no signatures were asked for. Consequently there was probably some loss of sense of responsibility in answering. The boys were asked to leave unchecked any pair of statements which they did not understand; actually blanks to the amount of 20% on some items indicates that our questions were imperfect and, probably, that there was some indifference and some positive lack of information and critical thinking. Neither the writer nor his two co-operating missionary friends gave the tests directly, except in one small group. Complete accuracy, therefore, is not claimed. In the table "School I." is the one whose boys gave the results above concerning theological ideas and religious experience, with class division as already described. A number had absented themselves as graduation approached.

#### STATEMENTS

#### SUMMARY

<i>"Please mark with an 'x' the statement which more nearly coincides with your own opinion."</i>	School I. 87 boys.			Gen'l Av.	School II. 171 boys	School III. 102 boys	Totals 360 boys
	A.	B.	C.				
1. a. If I were to choose again what middle school to enter, I would enter a Christian school.....	69.4%	42. %	75. %	62.1%	36.8%	51.8%	50.2%
b. I would choose some other school.....	13.9	58.	25.	32.3	52.1	38.2	40.9
Blank .....	16.7	0.	0.	5.6	11.1	10.	8.9
2. a. I think that countries cannot live together in peace.....	19.4	33.	40.	30.8	45.1	75.5	45.8

b. I think that countries can settle their disputes peaceably .....	77.8%	67. %	60. %	68.4 %	49.1%	20. %	49.5%
Blank .....	2.8	0.	0.	2.8	5.8	4.5	4.7
3. a. Some such organization for international harmony as the League of Nations is necessary ...	77.8	77.	90.	79.3	69.	48	65.4
b. Each country is sovereign by itself, so that international organization is unnecessary .....	16.7	27.	10.	17.9	26.9	47.	30.6
Blank .....	5.5	3.	0.	3.8	4.1	5.	4.
4. a. I think that labor unions should be supported.....	80.5	77.0	85.	80.8	81.3	71.5	77.9
b. Labor unions should be resisted .....	2.8	6.	10.	6.3	9.4	19.6	11.8
Blank .....	16.7	17.	5.	12.9	9.3	8.9	10.3
5. a. True patriotism is to make one's own country co-operate for the welfare of all humanity.....	97.2	97.	100.	98.1	88.3	71.6	86.
b. True patriotism is to support one's own state and government for its benefit and glory, regardless of other states .....	2.8	3.	0.	1.9	7.	20.	9.4
Blank .....	0.	0.	0.	0.	4.7	8.4	4.6
6. a. The teachings of Jesus found in the Bible are ideal, but cannot be practiced .....	27.7	39.	30.	32.2	47.1	53.9	44.4
b. The teachings of Jesus are the way to true living, so that I shall follow them to the best of my ability.....	55.5	52.	70.	59.2	51.2	33.2	41.9
Blank .....	16.8	9.	0.	8.6	1.7	12.9	7.7
7. a. I shall give my whole life for the sake of God's righteousness.....	55.8	48.	75.	59.5	27.	23.5	36.7
b. I shall try with all my might to become a "successful" man .....	19.4	32.	20.	23.8	59.	46.1	42.9
Blank .....	25.1	20.	5.	16.7	14.	30.4	20.4
8. a. Ideal government must be on the basis of co-operative self-government .....	63.9	61.	90.	71.6	83.	57.9	70.8
b. The governments which we actually have in the world are ideal .....	5.5	30.	10.	15.2	7.	17.6	13.3
Blank .....	30.6	9.	0.	13.2	10.	24.5	15.9
9. a. Society as it is satisfactory .....	13.9	39.	20.	24.3	26.3	29.4	26.7
b. Society must be radically changed.....	69.4	55.	75.	66.5	63.	62.8	64.1
Blank .....	16.7	6.	5.	9.2	10.7	7.8	9.2

*One of the most interesting facts about this set of nine pairs of statements is that in only three cases is the minority so small as to be less than 25% of the total.*

When almost exactly half of the boys in these graduating classes are not sure that they chose well in entering a Christian school or else think that they did not choose well, one is led to ask why, if we are presenting Jesus Christ in his true character, we do not command more support than this.

The sixth and seventh tests are in a class by themselves for the purposes of this study. They tend to relieve the doubts which the first test might create. In No. 6 more than 40% of the boys chose a statement which is practically a decision to become Christ's disciple. This tendency, however, is somewhat counter-balanced by the next test, which seems to show that only about 38% are touched by the ethical appeal of "His righteousness."

The fact that in this day nearly half of the boys indicated their opinion to be that countries cannot live together in peace ought to stimulate our schools to more stress on the creation of international goodwill; but in view of the recent relations of Japan with the League of Nations there is also food for thought in the fact of a decided majority which feels that some such organization is necessary. Many of the boys in the first school have joined the student department of the League of Nations Association of Japan.

About one-tenth feel insufficiently acquainted with the vital problem of labor organization in unions to venture even an anonymous opinion. One may ask, "Are these Christian schools training their boys adequately in applied sociology?" Both the National Christian Council and the well-known Kingdom of God Movement are trying to lead the way in this as in other fields.

In No. 5 the second statement may seem extreme, but probably represents with relative accuracy the attitude of some groups in this country.

With 70% of the boys declaring for cooperative self-government as ideal, it should be our aim to develop the movement towards that sort of control and planning in Christian institutions.

A substantial majority standing for change in the social system is an encouraging sign. A considerable number of boys cancelled the word "radically", but even so this attitude lays on us an obligation to raise up pioneers fit to lead in the reconstruction.

Finally, it should be said emphatically that these results do little more than indicate trends, especially in the free opinions and the attitude tests. At least they call attention to something of critical thinking in schools which are part of a system where the spirit of conformity is supposed to be dominant. One is impressed by the fundamental need for pioneer work in creating the social order of tomorrow rather than education for things as they are, great as are the obstacles to the former objective.

---





## Chapter XVIII

### EDUCATIONAL PROBLEMS IN FORMOSA

---

*Edward Band.*

"It is quite incompatible with the Christian idea of God to deny to any race the opportunity of realizing its true manhood. Each race will unfold the possibilities of its human nature in its own characteristic way: to impose uniformity or compel one race to conform to the ideals and standards of another is to rob the world of the rich variety which is part of God's purpose in making men different."

Bearing this quotation in mind, let us first make a brief survey of the educational situation of Formosa in general, and then let us dwell upon a few problems of Christian education in particular.

#### **The General Situation.**

The population of Formosa now exceeds four and a half millions. Of these, less than 5% are Japanese, 90% are Formosans (i.e., the descendants of Chinese settlers who crossed over mostly from the Fukien province of China), and 4% consist of the hill tribes of Malay origin. The latest figures are as follows:—

Japanese	225,953
Formosans	4,209,832
Aborigines :	
Savage	141,254
Civilized	63,689
Koreans	721
Chinese	45,600
Europeans	172
<hr/>	
Total	4,677,221

Since Formosa became a Japanese colony in 1895, the Government has provided for the population a large num-

ber of well-equipped schools of all grades : elementary, middle, high schools, and colleges. Two years ago, to crown the whole system the Imperial University of Taihoku was opened. A glance at a few statistics taken from official reports will show how far these institutions are meeting the needs of the main divisions of the population :

### Elementary Education.

With regard to elementary education, the Japanese children are taught in the usual type of *shōgakkō*, the Formosan children attend separate public schools (*kōgakkō*) though a few are admitted into the *shōgakkō*. For the savage children, special schools are established at the large police stations in the hills. Elementary education is compulsory for Japanese children only. For children of school age actually attending school, the latest figures give the following percentages :—

<i>Children</i>	<i>Boys</i>	<i>Girls</i>	<i>Total</i>
Japanese	98.93	98.57	98.75
Formosan	48.52	15.99	32.96
Savage	76.97	68.09	72.81

These figures show that the Japanese (5% of the population) have excellent provision made for their children, and that the savages (4% of the population) are quite well catered for, but for the Formosans (90% of the population) the educational facilities are considerably worse.

All the teaching in the elementary schools is given through the medium of the Japanese language. The Formosan children after six years in the public schools have sufficient knowledge of Japanese to take the entrance examination for the Middle Schools and Girls' High Schools, and having once entered, their record compare very favorably with the Japanese pupils.

### Secondary Schools.

Omitting a few normal, commercial, and technical schools, the government secondary education is provided by 22 schools (10 Boys' Schools and 12 Girls' High Schools). In these there are 8,424 Japanese pupils and 5,053 For-

mosans. That is to say, one in 27 of the total Japanese population attends a secondary school, compared with one in 833 of the total Formosan population, and yet the Formosans are not inferior in ability. Why then are so few Formosan applicants accepted? There is no lack of desire on the part of Formosans for secondary education. The application lists show that out of 2,990 Japanese applicants, 1,661 were admitted, while out of 3,292 Formosan applicants 788 were admitted. That is to say, for Japanese pupils one out of 2, but for Formosan pupils, one out of 4 is admitted. Many Formosans are thus unable to get into their own secondary schools in Formosa, and are compelled to go to Japan for an education.

The High School, three Colleges, and the University show similar figures. In these institutions, there is a total of 1,021 Japanese students, compared with 335 Formosans. It is interesting to notice that, out of numerous Formosans studying in Japan, 599 are in High Schools and Universities. This means that there are more Formosan college students in Japan than in Formosa itself—a somewhat strange anomaly.

By this time the reader will probably have arrived at the conclusion that higher education among the Formosans is permitted but hardly encouraged. A further difficulty awaits the few who do manage to graduate—the difficulty of finding suitable employment.

### Unemployment.

Unemployment is universal, but Formosa has its own peculiar problem. There is no dire destitution arising out of unemployment among the Formosan lower classes. The Japanese laborer cannot compete with the Formosan, who can always “under-live” him, so with the exception of small shop-keepers, very few of the Japanese lower classes come to Formosa. It is the educated Japanese in search of employment who create a problem for the Formosans. Government offices are more ready to employ Japanese; after 37 years’ rule in Formosa the authorities have created only six higher officials (*kōtōkan*) among the Formosans. But this is an educational report, so we

shall confine any remarks on unemployment or non-employment to the teaching profession.

Except for the public (elementary) schools the teaching profession is practically closed to Formosans. The Girls' High Schools have a few Formosans teaching needlework, but there are scarcely any other Formosan teachers in the Government secondary schools. In the 10 Government Middle Schools, out of 202 teachers, 4 are Formosans, in the 12 Girls' High Schools out of 208 teachers eleven are Formosans (9 being visiting teachers.) Some of the Formosans who have graduated from the Colleges and Universities of Japan would be quite suitable for secondary school work but the Government does not think fit to employ them.

The outlook for young Formosans with a secondary education is far from encouraging. They are taught to be loyal to Japan, but the excellent teaching on patriotism would be more acceptable if the pupils knew that on leaving school they had more opportunity of serving the state.

### **The Japanese Language.**

As already mentioned, the Japanese language is the medium of instruction in all the schools, even from the very beginning of the elementary grades. This policy was laid down by Izawa over 35 years ago, and has continued ever since without any one in authority venturing to criticize it. Yet, the results obtained from elementary education among the Formosans do not prove its unqualified success. With the exception of those who proceed to the secondary school the vast majority of Formosan children in the elementary school go home with little more than a smattering of Japanese, which is speedily forgotten in the villages where Japanese residents are few.

Colonial policy differs all over the world, but the majority of educators in progressive countries are now in favor of imparting elementary education through the vernacular. In countries where a second language has to be learnt the evidence proves that those who begin in their own language have such an advantage in the development of intelligence, that they make more rapid progress with the second language.

age than those who begin with it.

In making this brief survey we should not lose sight of the very thorough and efficient manner in which the present system works. We are not blind to the devoted, painstaking labor of many Japanese officials and teachers. We know of principals who make no distinctions between Formosan and Japanese pupils. Our criticism is directed against the system itself. By its very thoroughness, it is succeeding in wiping out valuable traditions and legitimate aspirations. The inevitable result of such a nationalistic system is to "Japanize" rather than to educate. Surely the time has come in Formosa for a re-investigation of the whole educational system free from all nationalistic bias and racial prejudice.

### Christian Education.

Compared with the Government institutions, the work carried on by the Christian Schools in Formosa is on a relatively small and low scale. Apart from a Roman Catholic Girls' School there are the following Christian secondary schools :

2 Boys' Middle Schools	with 500 pupils
2 Girls' High Schools	with 300 pupils
2 Theological Colleges	with 50 pupils
2 Women's Bible Schools	with 100 pupils

In proportion to its size, the Christian Church in Formosa is putting into education about half the strength exerted by the churches in Japan. This calculation is made by comparing the number of pupils in secondary schools ; it takes no account of College and University work, of which there is none in Formosa. The low level of education may be judged from the fact that not one of these secondary schools is recognized by the Government. Some may fulfil the actual educational requirements but the additional condition of demanding attendance of the pupils at the shrines, blocks the way for any school with religious scruples on this vexed question.

This is a very serious handicap for the Christian Church community in Formosa, as any one can readily imagine who tries to picture the Church in Japan with not a single

school above secondary grade, and not a single school with Government recognition.

Theoretically it ought to be possible to build up a school without the aid of such privileges as recognition bestows, but it is only a very wealthy institution that can establish College departments of its own to supplement its middle school course and be independent of recognition. The school authorities may be prepared to make some financial sacrifices to maintain an unrecognized school, but the parents, both Christian and non-Christian alike, are unwilling to give their support. They withdraw their sons half-way and send them to recognized schools in Japan to complete their course. The fact that certain recognized Christian schools in Japan are willing to take such boys does not really solve the problem of Christian education for Formosa. We ought to have several schools of our own with all the privileges that recognition provides.

### Shrine Worship.

As mentioned above, the main difficulty in the way of obtaining recognition is the Government requirement of compulsory attendance of the pupils at the local shrine. The shrine is dedicated to the late Prince Kitashirakawa, who died while accompanying the troops at the time of the Japanese occupation of Formosa. To commemorate his meritorious deeds is the obvious duty of every patriot, and it behooves every school, Government, private, Christian or non-Christian, to foster such patriotism among its pupils. But this simple duty is made difficult by the fact that the authorities in their zeal for uniformity only recognize the one type of patriotism, and that is distinctly flavored with the Shintō religion, and therefore unacceptable to Christian schools. Why should not the authorities recognize a Christian memorial service as the equivalent of attendance at the Shintō Shrine? Government officials may continue to repeat the refrain "*Jinja wa shukyō ni arazu*" (The Shrines are not religion) but that is not going to satisfy any intelligent person as long as religious elements are allowed to remain in the Shrine ritual. We sympathize with the authorities in their desire to foster patriotism



among the Formosans, but when it becomes so difficult to distinguish between patriotism and religion, we are convinced that it is wise to allow some latitude in the manner of observance. To compel a Christian school to participate in a Shintō ceremony may outwardly satisfy the regulations, but in the mind of all Christian pupils such observance is bound to be lacking in spiritual meaning and reality.

### **Can a Formula be found ?**

It may be that we are over-emphasizing the significance of the word *sampai*, translated by most dictionaries as "worship, honor, respect". It may not have such a strong religious meaning as *sankei*, but in the popular mind it denotes a religious act. If, as the authorities maintain, *Jinja sampai* (Shrine-worship) is of no religious significance, but merely denotes the paying of respect (*kei-ei wo hyō suru*) it might be possible for the wording of official regulations to be altered to this latter sense. Thus it could be made clear—far clearer than at present—that, whatever may be the significance of the Shrines themselves, the act of paying respect to the memory of the hero enshrined therein is certainly not of a religious nature.

At the present rate of progress it will be years before the National Christian Council or any other body, succeeds in persuading the Government to take away all the religious elements out of the Shrine ritual. It is an extremely difficult and delicate matter, requiring it may be, long and wearisome negotiations in order to move the prevailing mass of conservative opinion. Meanwhile, pending the solution of the larger question, as a first step it might be possible to find a formula, omitting the word *sampai*, that would satisfy both Government officials and Christian schools, and thus open the way for Christian pupils to perform their duty to the state by visiting the Shrine without offence to their conscience.

### **The Church as an Educational Center.**

Whether it is possible or not to solve this Shrine question and establish recognized schools according to the usual system, we must not lose sight of the fact that much can

be done for Christian education in other directions not yet explored by the Church. In Formosa and possibly in Japan also, the Church is not sufficiently used as an educational center. Why should the building be occupied only on Sundays and one night a week for prayer meeting? In some countries week night activities of a non-religious nature have been multiplied to such an extent that the real meaning of the Church's existence has been forgotten, but it ought to be possible to avoid this error and make the Church more of a center of Christian social work and education.

### **Young People's Work.**

Sunday School work in Formosa is fairly good, but the Church has only just begun to tackle the more difficult problem of reaching the young people. Young People's Societies have been begun in a few churches, and an annual fellowship conference draws these societies together in the summer time for prayer, study, service, and recreation. The number of pastors who can deal successfully with young people are very few. The older men feel that they have not the modern outlook or the necessary scholarship to solve the difficulties of the new generation. In any country, the number of ministers that appeal to young people are not numerous, but in Formosa one of the reasons lies in the low level of the theological colleges. A boy who goes straight from a middle school into a theological course is hardly awake to the need of theology. He has neither the intellectual background or the spiritual experience to gain full value from such a course of study. It is true that an earnest youth with a simple Bible school curriculum could do good work in the country churches, but men with better equipment will be required for the town churches in the future. Some changes in the type of student and in the training given in the Theological College will be necessary if we wish to produce ministers capable of dealing with the coming generation in Formosa.

### **Church or School?**

There is nothing much more to report on Christian edu-

educational work carried on during the past year, but after reading some articles in the *International Review of Missions* for October, 1931, the writer feels that more use might have been made of the Church as an educational center. Apart from Sunday Schools, we have tended to restrict education to the work of ordinary day schools. Although the spiritual results, as far as they can be measured, are fairly satisfactory in these schools, there is danger of "ministering to the utilitarian ends of a materialistic civilization rather than to the creation of a truly Christian community". "If true education comes through participation in the life of a community, the supreme means of providing it is the Christian Church. . . . It is the Church, rather than the School, that the primary attention and main strength of Christian missions must be devoted."

### **What is our Aim ?**

Everywhere in Formosa there are evidences of the efficient working of a Government system of education avowedly nationalistic in its aims, considering that its highest duty lies in imposing a Japanese civilization on the Formosans, delivering them from the old Chinese regime and translating them into the Empire of Japan. In other countries a different type of humanistic education may prevail, attempting to deliver people from the dominion of ignorance into some desired state of enlightenment. But that is not a good enough ideal for Christian educators, who cannot forget the need of all mankind, not merely for enlightenment, but for redemption. Our only valid reason for carrying on Christian education lies in our belief that it is God who has delivered us out of the dominion of darkness, and has "transferred us into the Kingdom of His dearly-loved Son, in whom we have our redemption—the forgiveness of our sins". And in that Kingdom the first shall be last, and the last shall be first. No man shall rule another, because all shall be ruled by God, and no man shall be called teacher because all shall be taught by His Spirit.

---



## Chapter XIX

# THE EDUCATION OF DEFECTIVE CHILDREN IN JAPAN

---

*Helen O. Reischauer.*

Japan has not yet awakened to her responsibility nor to her opportunity with regard to the defectives among her population. This is due to a variety of reasons, the basic one being that her ethics and her religions place a negligible value on the individual. It is not then unnatural that in the struggle for life in an over-populated and poor country like Japan, those who are least able to contribute to the progress of the whole have been neglected.

No accurate statistics for the blind, deaf, mentally deficient, and crippled are available, as none are required by the government. This is due both to indifference and to the unwillingness of families to acknowledge the presence of any defective among their members. Popular superstition points to any such person as a sign of heavenly disfavor upon the household, and in the case of the deaf at least, as a direct visitation of the gods for the sins of the parents. Consequently, the following statistics, although gathered from the Department of Education, the Social Service Bureau, and government school reports, are only the more or less intelligent estimates of persons making approximate guesses from insufficient data. Even then they have some value, and give a glimpse of possible conditions that may exist.

I shall take up the facts gathered about these four groups in the order in which effective work has been done for them.

## THE BLIND.

With the estimate of 90,000 blind persons in the country, and only 4,121, ranging all the way from six to forty years

of age in the forty government and fifty private schools, it is easy to see that a very large number of adults have never been to school and a large number of children are not now being taught. However, work for the blind, with its marked stimulus from Christians, has far excelled that of work for any other class of defectives.

The schools grade from the Kindergarten through the Middle and Special (*Bekkwa*) departments. There is some occupational work in the lower schools, and the vocations of massage with "*hari*" and "*kyu*", and foreign and Japanese music are taught. The Tokyo Mowa Gakko, supported by the Department of Education, trains teachers for the various schools for the blind. Of these schools, two at least, are Buddhist, the one in Nara, Tenrikyō, while the three in Tokyo, Yokohama and Gifu are definitely Christian. The Kobe Kunmoin was obliged to give up its religious activities when it became under the jurisdiction of the prefecture. In all of these schools "morals" is taught, and extra-curricular activities include Christian classes, talks, or clubs, differing in the various institutions.

As to literature in Braille, there are about 1,000 volumes, with something over 100 of them of a definitely Christian character; about 15 monthly magazines; one weekly newspaper, and one daily—one issued in Osaka and the other in Tokyo.\* The number of Braille printing shops, all on a small scale, is something like 30, organized into one association in 1930, called the Tenji Shoseki. The lending library of Baltimore is working through a blind teacher of the Tokyo government school for the blind with the idea of sending its magazine as well as Christian Braille books to Japan. As English classes are taught in many of the schools, this is not as profitless an undertaking as it would seem at first.

The blind find little difficulty in the matter of self-support, a fact which sets them apart from all other defectives, with incomes ranging all the way from Yen 15 to Yen 300 a month.

---

\* For a further discussion of this subject, see the article by T. Iwahashi, on "Christian Literature for the Blind," in the April, 1932 number of the "Japan Christian Quarterly."—Ed. J.C.Y.B.



## THE DEAF.

There are no statistics for the deaf. Estimates for the number of school age children vary from 10,000 to 16,000. The latter is probably more nearly accurate, since the main causes of deafness—intermarriage, venereal disease, and catarrhal troubles—are very prevalent here, while nothing as yet has been found to check its continuance, as in the case of blindness.

About 3,000 of these children are in the 65 schools named in the last printed report. Of these schools the great majority are private institutions, poorly supported, and with the exception of possibly six, all are teaching still by the sign method, with only a few oral classes for the especially able or the hard-of-hearing pupils.

The Oral Method, making use of all the child's sight and tactile resources, enables it to read speech (lip-reading) with the eyes and produce spoken language by the imitation of muscular action and vibration. Although this is never more than a crutch in taking the place of hearing and speaking by natural processes, yet it makes it possible for the deaf educated by this method to take a more or less normal part in the life about them. They integrate themselves into society while those able to communicate only by signs and finger spelling necessarily remain an isolated group. Since all children, regardless of physical handicaps, have an equal right to the full development of their capabilities and a commensurate share in their social heritage, nothing short of an oral education for the deaf satisfies those who have their welfare at heart.

This oral work should reach out also to the very much larger class of children in schools with hearing pupils whose inability to hear normally seriously handicaps them in general class-room work. Classified as hard-of-hearing pupils, additional classes in lip-reading and auricular training would enable them to take a normal part in school activities.

Highly specialized work such as this requires expensive equipment and well-trained teachers. Some classes in speech work are conducted in the Government Normal School for Teachers of the Deaf, in Tokyo, but there are

no adequately trained teachers for the deaf or the hard-of-hearing.

The education rarely goes beyond the primary grade, though some schools have a nominal middle department, and with the exception of the Nippon Rowa Gakko (Oral School for the Deaf), conducted by the Evangelical and Presbyterian Missions, there is no religious work of any kind done for the deaf in any of these schools. There is very little occupational work, and the only vocational work done is in the trades of printing, tailoring, and husbandry—and all of these to a very limited extent. The Nippon Rowa Gakko mentioned above was the first school in Japan to introduce teaching by the Oral Method, and has served as a model to government schools. A middle department has recently been established, a dormitory is conducted, and vocational training is being emphasized.

After the conclusion of their education—and this survey does not include the thousands without schooling—the deaf find themselves unwanted, unoccupied, dependent and hopeless. They become the victims of melancholy and tuberculosis, or too often petty criminals. Those who escape the limit of these tragedies are a constant economic, social, and moral burden on their families.

### THE MENTALLY DEFICIENT

The number of mentally deficient is unknown, but must be proportionately large, judging from the prevalence of acknowledged causes of mental deficiency as studied in other countries.

There are seven recognized schools for these classes, of which three—one in Kyushu, one in the far north, and one in Kobe—are supported by the government. Some few schools like that in Ochanomizu, Tokyo, have opened clinics which have a mental hygienist attached, and some are trying to have special classes in connection with the regular curriculum. But to all practical purposes, nothing has yet been done for this group, and they are left to wander the streets, or to be kept imprisoned in some hidden part of the home. They are an incalculable moral menace to society ; an unnecessary economic burden to the state ; and an untold tragedy in the lives of their families.

## THE CRIPPLED

Here again no approximate guess even is made. Crippled children, if not too seriously handicapped, may attend the ordinary government schools.\* But since the degree of incapacity is left to the discretion of the local authorities, this is variously interpreted. Well-to-do children whose families can afford an attendant find little difficulty in gaining admittance, but those without means are quite generally neglected.

The Social Service Bureau gives the name of one school, and that a private one, with less than fifteen inmates, as the only recognized school for this group of the underprivileged. No class rooms in the ordinary government schools are set aside or adapted for their use ; no medical care is provided ; no occupational or vocational training given ; they spend their aimless, dreary lives as best they may.

## MISSIONARY RESPONSIBILITY

The sense of our responsibility or opportunity for work with defective children will depend on the emphasis we lay on the varying functions of a missionary life. To many, the importance of establishing a strong church and the training of an adequate leadership precludes any effort along these lines. To others the permeating of church and nation in general with the ideals of Christianity by example and precept is of paramount importance. To a few the living like Jesus, in His love and care for the poor, the diseased and the underprivileged is the one vital contribution to the advance of the Kingdom. As we differ in our mental attitude toward these differing aspects of our one purpose, so our feeling of responsibility and opportunity will differ. I shall content myself with mentioning some ways of service that should commend themselves to most

---

\* A case just came to our notice of young man of excellent intelligence who was refused permission to take entrance examinations to three different government schools on the ground that he had a lame foot, and was finally admitted to a Christian commercial school with the proviso that the school "should not be responsible for his future.—Ed. J.C.Y.B.

### Mission and church workers.

Each of us has at least this responsibility—that we acquaint ourselves with what can and ought to be done for the best interest of such children and to educate the church and the general public in its religious and social duty. And, to each of us comes at times the opportunity to help solve some individual problem of this sort, and to do some personal service to one or a group of these underprivileged. Some study of the possibilities is necessary if we are to be prepared to give wise counsel.

Most of the Missions in Japan are committed to a policy of no medical work, and this shuts them off from any idea of efficient work for the crippled, although the representative of the Social Service Bureau assures me that the poor among this class of defectives are the most pitiable of all of Japan's underprivileged. That leaves to many the possibility of only one avenue of service—in contact with one individual or in club work with a small group.

The mentally deficient are definitely a state obligation. But much could be done by intelligent suggestion and urging the adoption of some method of care such as that in operation in Canada, which makes this class socially and morally harmless, and keeps them reasonably contented and economically independent.

As has already been stated, the blind are comparatively well-looked after and financially prosperous. The sympathy and assistance of the public has always gone out to this group. Much remains, however, to be done for them religiously, socially, and intellectually. Sunday Schools, clubs, social and religious work of all sorts, in connection with existing schools, or for adults, would be a great service. Help, both by money and by translating for Braille printing shops, would be valuable. For these three classes, as well as for the deaf, much might be begun in the way of getting local organizations to assume definite responsibility towards some one of these groups in their own community, as the Rotary Clubs of America have done for crippled children.

My own experience has been largely with the deaf, and I feel that still much—very much—needs to be done in educating the public in the rights of this misunderstood

class, and in making present schools adequate for the ability of the deaf. Religiously the deaf are utterly neglected ; and socially none are so lonely nor so needy.

The better I become acquainted with Japan's so-called "eleemosynary work", the more I am impressed with the influence of Christianity out of all proportion to its numerical strength. The more also I realize that, consciously or unconsciously, the Christian school or club or community house becomes the pattern to be imitated by the government later. Hence my conviction that anything done should be done as intelligently and as well as possible. The Christian institution is as a light set on a hill, and it should be a well-nourished and clear light.

---





# CHRISTIAN SOCIAL WELFARE WORK

## Chapter XX

### SOCIAL RECONSTRUCTION AND CHRISTIANITY.

---

*P. G. Price*

Christian workers want to know what is the Christian program for this age and their own part in it. This article is an attempt to answer these two questions.

First of all let me say that Christianity is not a program or fixed code that applies to every age regardless of conditions. It is rather a spirit—the spirit of Jesus at work in the world. This spirit recognizes God as father and men as brothers. Our problem then is what should be done in this age so that we may be real brothers to others. The task of the Christian is always to apply the Christian spirit rather than the letter of the written word. What should I, as an individual Christian, do? What should we, as groups of Christians, do? What should the organized Church do? Our duty in any given instance cannot be decided without taking into account the facts of the case. Let us then have a look at what is going on in society.

I. What is the matter with present day society?

Society is now sick. There are three chief symptoms, poverty, unemployment and the cafe. All of these indicate that society is sick but they point to different diseases.

#### **1. Poverty.**

The family is the economic unit of present day society. So long as it functions properly there can be no poverty for each family provides for its own dependents. This is specially true in Japan where the family is more compre-

hensive than the families in the West. Whenever the family is disintegrated the dependent members, the old, the children, the sick, the feeble-minded and delinquent drift unprotected in society. No matter how perfect a society may be in this imperfect world the breaking up of some families is inevitable. Some of the causes are prolonged sickness, lack of ability or training, bad habits, war and national calamities. Since the Meiji Era to these has been added still another, the drift of part of the family to the industrial centres. The old homestead no longer knows in an intimate way how the distant members are getting along. In case of trouble there is no money to bring them home or to feed them in the city. The greater the development of industry the greater the movement to the cities and the greater the need for various forms of social work. Some idea of the extent of the migration to the cities may be gotten if we realize that prior to the recent severe depression, the country districts were registering no gain in population while the cities added to their numbers about 900,000 each year.

The major problem of social work is to care for the stranded individuals of disintegrated families. For such a work a sense of responsibility for those in trouble beyond one's own family is necessary. The Jews in Jesus' time found it difficult to think of their "neighbour" as *anyone* in trouble and the Japanese don't easily recognize responsibility for those beyond their own families. The followers of Jesus find it easier and they, though a small group, have been responsible for the development of most of the forms of social work in this country. Abundant proof of this is given by Prof. T. Namae in his book, "Christian Social Work in Japan."

The breaking up of some families is inevitable and it should cause us no particular alarm if social work were adequate which of course it is not. There is one other difficulty—the family itself. Whatever may have been said for it in ancient times to-day it is not adapted to supply many of the needs of its own members, especially according to modern standards. It can bring children into the world and nourish them but it cannot educate them, teach them a trade, treat them medically or provide for the insane or

feeble-minded within the home. Our problem is then, not merely the inadequacy of social work but the unsatisfactory way in which the family itself discharges its functions to-day.

It will be seen then that we are faced with two problems, (1) The really adequate care of dependents of families no longer able to help them. (2) The better care of people within the normal family itself. Society, especially an Anglo-Saxon one, blunders along without having any definite plan but very often with a sound heart. The modern tendency shown during the past 25 years in many countries in the West is to meet both the problems I have mentioned in a new way and that is by means of social insurance instead of social work. In this way there is not special treatment for the weak but the same treatment for all. The bane of all social work is that it is handed down from above. It should be a citizen's right. This modern tendency, unconsciously, I think, follows the principle introduced when the education of the children was taken from the family and given to the State. Now in some countries the medical care of the whole family, pensions for the widow and for the old have become a citizen's right. All children are medically examined at school and district nurses visit every home regardless of its economic condition. There is no new principle here, only a new application of an old one. This social insurance development was checked by the present financial depression but when the world recovers it is bound to go on until every individual is provided with a social minimum. This tendency, when more fully developed, will lift the economic burden of social work and free it to deal with more personal problems such as are involved in family case work. At the present time the standard of social work is not high enough because it is done in the interests of a class not able to demand better. In other words it is a "charity" instead of being part of society's normal machinery. But once social work or social insurance becomes a citizen's right the whole nature of the service will be changed. The public will insist upon as high a standard in public medical service as in the public schools. Members of normal families will find the various forms of social insurance more effective

than the services at present rendered by their families.

Before the depression this was beyond doubt the drift of events though the tendency was more clearly marked in Europe than in America. Japan was only aroused to the necessity for State participation in this work by the Rice Riots in 1918. Before that she fancied that her family system was enough. She now realizes that mistake and is following Europe's example. District Committees (*Homeniin*) have been formed to care for the poor, a new poor law has been passed, medical insurance for employed persons has been inaugurated and a whole crop of new ventures await the return of prosperity.

## 2. Unemployment.

This social insurance development would be all very well if industry itself were functioning properly but we have a new and ominous symptom in unemployment. It is like the spluttering of a motor boat in the middle of the lake. Unemployment of the unfit we have always had. This is a constant element in poverty. Unemployment, due to changes in work, has been with us for a long time. But to-day we have unemployment of millions of men fit and willing to work. The significance of poverty is that some families have failed to perform their normal function. Unemployment has a different significance. It means that our system of production and distribution is out of gear. Social work may nibble at the relief of this sort of unemployment but it can never make any great impression on it. It is a problem that goes to the root of our industrial systems. Factories improve their machinery and produce more with fewer men. Those laid off have no income and can't buy what the factories produce. As the factories can't sell what they produce they reduce their output and lay off more men. This again gives rise to further decrease in output. The net result of rationalization is a decreased production and increased unemployment. This, on the surface, appears to be what is taking place but the writer is not an economist and no doubt there are still deeper causes. Dire poverty and unemployment in a world able to produce all that is needed in great abundance is a damaging

indictment of the leaders of present day society.

Let us deal with another charge against our present industrial system. To-day the shoe is pinching the unemployment corn but for a long time it has been hurting in other places as well. The principle according to which modern industry is organized is that the happiness of the greatest number is attained by each one following his own self interest. This was a wonderful discovery of the economists but the Church in time accepted it as God's inscrutable plan. The economist, with a cynical smile, went on theorizing with his "economic" man. The result was that while in the industrial world integrity and character did count and laid the foundation for the rise of many a business house, all too often the rules of the jungle applied to business and each man sought his own interest at the expense of his neighbour. While for decency's sake, educated Christians made obeisance to the haughty economist, the plain Christian always had a misgiving that there was something wrong somewhere. The system did give a freedom of action and while the distribution of the product of labour was unfair, it did produce very much more than formerly, laying the foundation for a higher standard of living. However, it can hardly be said to be the best environment for the development of Christian character. The motive of Russian industry, seeking as it does the welfare of the masses, is beyond doubt, more Christian. As a matter of fact the principle of *laissez faire* never had a clear field as the development of the factory Acts show. The economist had no sooner laid down his principle than the moral sense of the community began to check it. Now industry itself, with its combinations and limitations of production to keep up prices, has also abandoned it. The task of the Christian in this matter is to create and sustain a moral pressure. Technical experts, both mechanical and economic, will make use of natural or economic laws to realize any purpose dominant in society. If public opinion will insist that unemployment cannot be tolerated, the technical experts will work out a means. We should not try to saddle the responsibility for unemployment on our statesmen. They can only do what the people want and will pay for. The real responsibility is with our moral



leaders.

What form of organization will industry now take? It seems certain that capitalism will try again. An effort will be made to deal with unemployment because the outcry against it is so great and if the mysterious depression gives way to prosperity there will be a breathing space. On the other hand there are many, especially in Japan, who would like to follow the Russian example. The Communists have abolished, for the time being, at least, unemployment. Their standard of living is yet low but there has been a more equal distribution of the produce of industry. Their objective, as we have already pointed out, is to make science and modern industry serve the workers rather than give huge profits to a few. Yet it must be confessed that there is no eagerness on the part of the British or American worker to exchange their own system for Communism in spite of the unemployment problem. The reasons are not far to seek. Individual freedom is seriously curtailed in Russia. As some one has said, "There is room for only two parties in Russia, one in power and the other in jail." Anglo-Saxons don't care to submit to regimentation. Japanese have much less objection to it. In fact they are accustomed to it. Individualism is not yet developed here to any great extent. The thing that makes the Russian system objectionable to the Anglo-Saxon makes it attractive to the Japanese.

There is one more point that makes the Russian example obnoxious to the Anglo-Saxon. It was a political change carried through by violence. Anglo-Saxons often use violence but they abhor it in their political life. They had to suffer long to gain the present principle—that the control of the government of the nation depends upon the votes of the majority of the people's representatives. Any use of force to upset this principle would be deeply resented. With the Japanese it is quite different. For them, constitutionalism is not a thing for which they suffered. It was given them. This element grafted on the Japanese system is not yet fully understood or appreciated. The Meiji Restoration was accomplished by a judicious use of force. Beneficial results followed. Why not use force once more? In these matters the Japanese are much closer



to the Russian than to the Anglo-Saxon. In one point the Russian and Japanese differ. In the past, things in Japan have always been engineered from above and history is likely to repeat itself if the use of violence is actually contemplated. At any rate, the Christian position is clear. We want social changes brought about in a constitutional way without violence. If this principle is violated we will drop to the level of the South American Republics and force will reassert itself as the final arbiter of political power. The Christian is inconsistent because force still carries on in the international field but the way to banish inconsistency is not to reintroduce force into the national field but to banish it from the international.

There must be a more equal distribution of the product of labour but we must take care that in the solution of these things we do not bring into our midst evils still greater. The Christian elements in the Russian or Italian social reorganizations should be recognized and utilized by us but we are under no less obligation to see the non-Christian elements and methods and avoid them in any reconstruction that may be attempted in this country.

What will be the trend in the reconstruction of industrial society in the next ten years it is difficult to say. My guess is Socialism growing in the midst of Capitalism, more or less on the German or English models. At the present day in all industrialized countries, society is a mixture of Capitalism and Socialism, but Capitalism is still the dominant note. The reconstruction advocated by C. H. D. Cole in "The next ten years in British Social and Economic Policy" is certainly not an immediate wiping out of Capitalism but rather that Socialism should play the first fiddle instead of the second. In other words the principle be it socialist or capitalistic will be applied to each industry which will bring the best results in view of the circumstances at the time. Let me now state my own forecast of events in a shorter form:—

(1) There will be a much larger development of both private and public social work to provide for the dependents of disintegrated families.

(2) Side by side with this social work and in time largely displacing it, will be a great development of social

insurance providing medical care, education, vocational training and work—a social minimum to all the people. The funds for this must come from taxation and international reduction of armaments would at once set free funds for this purpose. At present the trend towards social insurance is slowed down because of the depression.

(3) A reorganization of industry perhaps in the direction in which German or English industry is now heading in which Socialism will develop along with Capitalism, the former in time playing the leading role. If this development is too slow and the suffering of the people very great Fascism will step in. Whatever form reorganization of industry may take, a social minimum for all will be provided. This will not be given in the form of money but in services as I have indicated above.

### 3. The Cafe.

The third symptom, the cafe, points to a very different but most serious malady. There is beyond doubt much pain arising out of the maladjustment in the industrial sphere but the greatest source of acute suffering to-day is from maladjustment within the family circle and the relation between young men and women. The cafe, as residents in Japan know well, is only nominally a restaurant. Food and drink are served but the real purpose is to provide a place where young men may associate with the waitresses. These latter are said to come largely from the lower middle class. There is as yet no way in which young men and women of the same rank can meet and associate with one another unless it be at the churches.

The cafe has greatly developed since the earthquake but it has no psychological connection with that event. It has, however, I believe a close relation with the motion picture, the modern teacher of morals to the youth of Japan. Japanese young men and women see in American films a life they want but can not experience. At the same time the rapid progress of the movement against the public recognition of vice has made young people realize to some extent how sordid public prostitution is. The cafe is higher but still sordid and it is most pathetic to think that it

is the best that is offered the young of Japan to-day. Youth is robbed of its higher joys and its idealism is stillborn. Can there be a more acute problem than that, and yet it is akin to another one in the home. Christianity has made many a Japanese home more unhappy. A new leaven has been introduced into Japan. It is dawning on woman that she herself is a personality of Value. Blind submission is no longer possible. Unrest and discontent is the result. The only remedy is not going back but on until the personality of woman and man too is fully recognized.

This too is our difficulty in dealing with freer association of young men and women. Young women have not learned how to protect themselves and young men have not yet thrown off their superiority complex. There is not the right psychological basis. The remedy here again is a fuller and more persistent presentation of Christian teaching. The Church has here as nowhere else, a special duty to perform. In social work and in industry non-Christians may do much but the Church and the Church only can deal with the problem of the elevation of woman and the free association of the sexes. We have in Japan our boys' and girls' schools, the Y. M. C. A. and the Y. W. C. A. and the churches. A unique opportunity and serious responsibility is ours.

What can the Church do in the face of the social problems of the present hour?

First of all, let me say that we must look to Church members, rather than to the churches as organizations to carry the chief burden. The family is the economic atom of society. This is so both in the West and the East but specially so in Japan. The resources of the individual are encased in the family atom and no power on earth, unless it be the State, can break open that atom. The Church for a short time after Pentecost did attempt to do it but this evidently proved on experience, to be unwise. Even the apostles did not care to have serving tables interfere with the "ministering of the word." As a matter of fact, the main work of the church is now and ever has been "ministering the word." The Church depends upon the family to provide for its members and the families don't look to the Church unless they are in dire need.

If there is a family not able to function, the Church does recognize a duty to help it.

Experience to date would seem to indicate that the Church *as an organization* is not adapted either to supply the money or the machinery for social readjustment. This does not mean that the Church has no contribution to make—far from it. It has a contribution to make to society as well as to the individual but it must make its contribution to social welfare and readjustment through its members working in the family, industry and the State rather than as an organization. It must send out into the world men and women with the Christian attitude not with fixed ideas of what must be done but rather with a Christian spirit, ready to be applied to any new situation, and new situations are continually arising. Teaching alone is, of course, of little service unless the teaching is practised and it becomes the habit of the life. It is for this reason that the social service of a church or a Christian group takes on a new significance. It is not merely rendering help to certain people in trouble but it is creating an attitude of mind in the worker rendering the service. This surely will be carried into the industrial and political fields and there will bear abundant fruit. If the school and the University trains the mind, the Church trains the attitude. One danger for all Christians is that their spirit is apt to crystalize at some point instead of being kept plastic to meet the new relations that are constantly developing in a changing society.

### What Can Christians Do ?

We are now in a position to set down some things that Christians and the Church can do.

(1) We can create and send out into society Christian personalities, workers, merchants, teachers, industrialists, economists and statesmen, all equipped with the Christian life attitude.

(2) It is the duty of the pulpit to deliver a prophetic message morally judging society. The preacher may not know what ails the sick man or how to cure him but he does know that he should not be left to die in the street.

(3) The Church as an organization and as individual Christians should, so far as in their power, help to provide for the dependents of disintegrated families. That is, they should participate in social work. The State alone can command the resources to do this on a scale adequate to meet the need but the private worker, because of keener sympathy, can discover new needs and by attempts to meet them can rouse public opinion and thus make it possible for the State to participate in such work in the future. Every hospital, Settlement, day nursery, nursery school, clinic or child welfare organization, which makes it easier for the poor to live a fuller life brings us nearer to our goal. Christians can work at this.

(4) Christians should become workers in public social service enterprises. Christians in Government circles have the reputation for being the best social workers. They have the right spirit. In spite of the red tape and officialdom of government social work, it has a great part to play especially until the fuller development of social insurance.

(5) Christians should help to promote the different forms of social insurance such as old age pensions, widows' pensions, medical insurance, medical inspection and care of school children, visiting nurses for the whole population, vocational training and work for all. If these are provided poverty will be practically wiped out.

(6) Christian employers can so organize their factories or commercial concerns that the welfare of the workers shall be the chief concern. The Quakers on both sides of the Atlantic have shown how this can be done. In so doing, they have not only helped to bring happiness to the lives of their workers but have created models for the future development of industry. Those interested in this matter should read "Brotherhood and Industry" by Paul Reed, published by W. M. Vories and Co.

(7) Christian workmen with the consciousness that they are God's children can help to create in society a respect for man as a human being. In their dealings with employers they can always insist that workmen are not commodities but human beings whose welfare is the most important element in industry. This can be done resolutely



but without violence.

(8) Christian economists and sociologists can work out a basis for the development of industry and society which will make use of economic laws for Christian ends just as we use natural laws to serve human ends. This task is highly important. Like the mathematics of Einstein it may be beyond the comprehension of the man in the street but we must look to such men to point out the next practical step.

(9) Christian public officials, statesmen and publishers can popularize and seek to realize the plans worked out by our economic and sociological experts.

(10) Christian teachers and professors can help to create in their students a Christian mind—a mind accustomed to interpret facts and events in a Christian way rather than in a materialistic way. Unfortunately for this age, many of our natural scientists have been materialists and their philosophy, together with their science, has been adopted by students.

(11) Christians should lead in the development of the co-operative movement in city and country. England now retails over half her goods through cooperatives. There is a big field for this kind of service in Japan. Marketing and buying cooperatives for rural districts are of no less importance. Cooperatives give a training in cooperation which is more in accordance with the Christian spirit than competition.

(12) Christians can promote the anti-prostitution and Temperance movements. These are so well known and so generally accepted that it is not necessary to speak of them at length.

(13) Christians can take up the problem of sex education in their schools and churches. They can also afford to be less timid in working out practical means for the association of young men and women. There is no more important or urgent service they can render society to-day. This involves a very careful study of the recent literature on sex education. In attempting to help the East the missionary should try to avoid the mistakes of the West.

To sum up, it will be seen that the opportunity for social



service by the Church and its members is exceedingly great. It is not only an opportunity but a responsibility which should be taken up seriously, every one playing his or her own part.

I think it is true that Christians did make a tremendous social contribution to Japan up until the Great War, and they are still doing so in many respects but when confronted with the most urgent problem to-day, industrial reconstruction, they appear bewildered. Their social passion has crystallized around an individualistic philosophy. Now it is the organization of society itself that requires attention. We have judged slavery and it, though ancient, passed away. We have judged public recognition of vice and it is going too. Let us now fearlessly apply the Christian spirit to our industrial system. Unless we do, Christian service to the industrial order has largely come to an end.

---



## Chapter XXI

# CLINICAL MEDICINE AND PUBLIC HEALTH IN JAPAN.

---

*Rudolph B. Teusler.*

It is a little difficult to write of clinical medicine in Japan without appearing to criticize, but in no sense is this article meant to be fault finding or unduly discriminating.

During the closing years of the Nineteenth Century, the leaders in the medical profession in Japan went to school, so-to-speak, in the German Universities and in addition, appointed a few outstanding German professors as teachers in the University of Tokyo. During these formative years very little was done to build up the strictly *clinical* side of Medicine. The few Government hospitals established were devoted exclusively to the care of charity patients and very little emphasis was placed upon the practical applied side of medicine. By 1905, the two last outstanding German teachers, Doctors Baelz and Scriba, had resigned and *theoretical* medicine in Japan was well on its way to an efficient establishment. From that date until the present, Government and private means have sent abroad annually many students who have helped to keep the Japanese profession abreast of modern developments in Medicine, and contributed substantially to the progress of laboratory and experimental research in the world wide investigation of the causes of disease. Finding the cause of disease is one thing, and applying its prevention or cure is another. It is here there is great need for improvement in Japan. Clinical medicine has lagged far behind progress in research and theoretical medicine, and today hospital facilities in Japan are much poorer than the standards insisted upon in the United States, Canada, British Isles and many parts of Europe. The fundamental reason for this slowness in the development of the practical side of medicine is due

not only to the laudable ambition of the Japanese physicians to advance themselves in the theoretical knowledge of their profession, but to the lack of funds for building modern hospitals, the training of nurses and technicians, the development of dietetians, and last, but far from least, the indifference and lack of knowledge on the part of the general public of what has been accomplished through modern hospitalization in other parts of the world.

It is interesting to note, in this connection, that almost all of the leaders in Christian Mission work, during the closing decades of the last Century, assumed that the then rapid acquisition of *theoretical* medicine, which was obvious, would of necessity lead to a successful, practical application in the establishment of hospitals, sanatoria, adequate civilian public health measures, and the recognition on the part of the general public of the advances in clinical medicine. In this the Mission leaders of that day were woefully mistaken. Had Christian Missions then taken advantage of the splendid opportunity which was theirs, to establish Christian medical colleges, hospitals, and training schools for nurses, we would today be reaping a golden harvest of reward, which I am afraid can never be ours now, in view of the changes which have taken place during the past thirty years, and the one-sided theoretical development which still prevails in this country.

To-day there are thirty-one Medical Colleges in Japan, Korea and Formosa. Grading the Medical Departments of the Imperial Universities in Japan, and Keio, as Class A, the balance would fall naturally into two classes, B and C, according to their requirements and scholastic standing. All these colleges emphasize the theoretical and laboratory side of medicine, but their equipment in hospitals are not on a par with their theoretical work and their clinics are not as advanced as the standards, for instance, prevailing in the United States. The modern value of group medicine ; the cooperation of physicians highly specialized in their own postgraduate, clinical studies and research ; the great basic necessity for organized Centers where nurses, technicians, laboratory specialists, dietitians, and hospital administrators can work together in the diagnosis and treatment of disease, are as yet almost unrecognized and therefore un-



*An Armenian patient with her mother and father, and American doctor, with a Japanese nurse, on the lawn of St. Luke's International Medical Center, Tokyo, in May, 1932. The building in the background is the new College of Nursing, now nearing completion.*



*Chinese patients, with Japanese doctor, and a Japanese and a Korean nurse, on the lawn of St. Luke's International Medical Center, Tokyo, in May, 1932. The building in the background is the new College of Nursing, now nearing completion.*







developed in Japan.

One retarding factor in this clinical advancement of medicine, is found in the old fashioned insistence upon dividing humanity into two classes, one to be denominated "charity" and the other undenominated but consisting of the balance of the populace who pay from a few sen up to relatively large fees for their medical service. This division of a large part of the populace into "charity patients", has produced laws and regulations which are really, although unintentionally, discriminatory against the progress of clinical medicine in Japan. Relatively poor hospitalization, with its train of evils, including the inadequate training of nurses, insufficient application of modern dietetics, and overcrowding in wards and clinics, has, of necessity, furnished poor material for training young doctors, and this in turn has placed undue emphasis on purely theoretical instruction at the serious expense of practical bedside experience and training. These prevailing conditions, compared with the usage now established abroad of having "charity patients" (an abominable designation) treated in the same buildings with pay and part-pay patients, means that not only does every class of patient suffer because the young doctors and nurses are without sufficient practical training, but the actual fight against disease itself is greatly handicapped through this partitioning of one large section of humanity in the lowest class, with poor hospitalization and even poorer technical attention. No modern general hospital in the United States today bars any class of patients and every group of hospitals maintained for the development of young students is well equipped to take care of all classes of patients. The diseases attacking the poorer section of urban and rural districts are in several instances not the same diseases as attack the well-to-do, and of course the reverse is true. No modern physician can receive adequate clinical training unless he has easy and constant access to patients from the middle classes and those with more of this world's goods at their command. This is one reason clinical medicine advances so slowly in Japan.

Here in St. Luke's Hospital, the Staff is striving to adapt the modern standards of hospitalization in the United States

to the conditions as they exist in Japan. Emphasis is placed upon group medicine. Physicians after several years post-graduate training, are sent abroad to specialize, that they may return to contribute their knowledge to the general efficiency of the Hospital Staff. Women of at least high-school education are enlisted to give their lives in the service of the profession of nursing, and increasingly the value and influence of the trained nurse in hospital organization, is being made evident through the undoubted progress that has come with the training of Japanese women on these advanced lines. The control of the food in the Hospital is in the hands of trained dietitians; more emphasis is placed upon the records of the patient than the laboratory reports of the progress of his or her disease, and such ordinary matters as quiet, orderliness, heating, lighting, and ventilation of the Hospital buildings, are insisted upon. These standards are revolutionary, and they form the fundamental reason for building up an institution like St. Luke's, and spreading its influence.

The time is probably past when there is need for small Christian Mission Hospitals in Japan. Hospitals of less than one hundred beds can hardly attract the best brains in the medical profession, because they do not afford sufficient bedside practice, or enough laboratory material to keep pace with the ambitions of a modern physician to perfect himself in his profession. There are at least from twelve to fifteen specialities in Modern Medicine, and a hospital of less than a hundred beds is too small properly to provide for such a number of specialties. Through organizing and providing proper diagnostic and laboratory equipment for a group of well trained specialists, the application along practical, clinical lines, of the findings of Modern Medicine is made possible. Without such a group, properly coordinated and supplied with equipment, the diagnosis of disease becomes inadequate and in many instances, the resulting treatment is inaccurate and even mistaken. Always the technical knowledge of Medicine (pathological, bacteriological, hygienic and sanitary) is in advance of its practical application. The layman has been an easy victim for centuries, of the superstitions and fallacies of so-called Medicine, and only within the past few decades has there

been a widespread recognition of the importance of scientific accuracy in diagnosis, and absolute frankness and truthfulness in the treatment of disease. These advances are primarily due to the efforts of groups of clinicians working in close cooperation and striving to put into practice the findings of the relatively few really advanced research scientists who are responsible for the theoretical advances that have been made in the profession.

As an example of the importance of this statement, we should remember that every physician in Japan, of recognized ability, is fully conscious *theoretically* of the high infectiousness of whooping-cough, mumps, tuberculosis, infantile paralysis, leprosy, chicken pox, measles, influenza, erysipelas, trachoma and almost every form of skin disease, and yet nothing is done legally to segregate or quarantine these diseases, and under the present Law of Japan, the physician is not even allowed to place a patient suffering from one of these diseases in the buildings (*Densenbyo*) reserved and designated by law for the segregation and treatment of infectious diseases. The fact that the general public does not know that measles and whooping cough are fertile breeding grounds for tuberculosis; that trachoma is largely curable in its early stages; that erysipelas can be aborted if immediate measures are taken, and that all of these diseases are not only highly infectious, but that they can be practically eliminated if proper quarantine measures and segregation are enforced, is one reason that the Law in Japan is as yet insufficient to protect the public against these diseases, and the medical profession itself almost indifferent to the terrific consequences that are daily resulting.

This question of the health of the individual and the public in Japan, is, in my opinion, the greatest and by far the most serious problem facing the welfare of the Nation today. Tuberculosis is so widespread that it affects the economic efficiency of practically every family in Japan. Preventable diseases of childhood are allowed to continue unchecked and application of many of the most fundamental measures in the control of public health, have not yet even been inaugurated. The Public and Government should assume more responsibility in the care of the middle class

patient. Modern medical science is becoming an indispensable link in the chain of humanitarian efforts that are encircling the globe, breaking down national prejudices and consolidating modern society into one great Commonwealth of Nations, for the benefit of humanity. There should be no frontiers, tariffs or restrictions in this International struggle of science against disease, but unhappily this is not yet the case.

One thing more in this connection: however conscious the medical profession may be of these evils as they exist today, and however anxious they may be to remedy them, their hands are tied until either the rich men of this country, or the Government, or both, come forward and build modern hospitals for the diagnosis and treatment of these diseases and institute Public Health and Sanitary education that the masses may understand the penalties, both economic and personal, that they are unhappily paying at present.

The Government inspection of infectious diseases in the ports of Japan, is scientifically and thoroughly carried out. This Service compares favorably with the Marine Service of the United States. But *civilian* Public Health, in all of its many phases, including the education of the public in the control of disease, the elimination of sources of infection, and the early protection of children from contagions incident to childhood, are as yet very little developed in Japan, as compared with the standard prevailing in some other countries. The educational procedure and equipment for such a great program as this requires large sums of money, and sooner or later, some form of Governmental cooperation will be necessary to put the needed Public Health measures into effect. In addition to the training of young doctors and nurses now under development in St. Luke's Hospital, a program was inaugurated several years ago to establish in Kyobashi Ward, where St. Luke's is situated, a Public Health movement laying especial emphasis on the protection and care of children, and prophylactic measures against those diseases amenable to segregation, vaccine and sera treatment. Kyobashi Ward has a population of approximately 125,000 people and it has been officially designated by the Municipal authorities

as a demonstration and training center for public health measures and procedures.

Again emphatically denying a critical attitude, it is a fact beyond dispute that the hiatus here in Japan, between Research Medicine as such, and its application to the general public, is the crux of the whole situation. Until we can properly train our young physicians in clinical, applied medicine, and rationalize the whole subject of the general public and Medicine in this country, we cannot hope to attain the level of clinical medicine as it exists to-day for the civilian populace in North America and many of the countries of Europe.

---





## Chapter XXII

# MEDICAL SERVICE AND HEALTH PROMOTION AS A FIELD FOR CHRISTIAN EFFORT IN JAPAN

### A Symposium.

---

*Compiled by H. V. E. Stegeman.*

The subject of this symposium is a broad one, being concerned not merely with what is technically known as medical missions, but with anything that Christian forces, both Japanese and foreign, may be able to do to promote the physical well-being of the Japanese people. The place of medical missions as such has been a debatable subject for decades, as we learn from Dr. Wainright's contribution to this discussion. But it may be that the case for medical missions is not yet closed, and that a fresh appraisal of the relation of Christian effort to health-problems may disclose a renewed need of a Christian contribution of personnel and funds from abroad, as well as from the Christian community in Japan. Meanwhile, we choose to think of the Christian movement as a whole, and to ask ourselves what is being done and should be done by all the Christian forces in Japan to relieve suffering and to build a healthier nation.

It seems reasonable to say that there have been developments in more recent years that lead naturally to renewed study of this subject. There is, for example, the growing interest of both foreign and Japanese Christians in the social phase of the Christian program, study and experience along this line serving to make clear that it is not only poverty that calls for relief, but also the disease that goes along with poverty. The social emphasis has made the health-problem more vividly real than ever before. This development applies to the rural districts as well as

to congested cities. Recent study of rural economics and sociology has opened our eyes to the dire health conditions prevailing among the peasant classes, and the conviction that rural evangelism and general rural uplift are closely related naturally leads the Christian forces to ask what they should try to do for the country people on the physical side. Again, with the modern emphasis on preventive medicine, dietetics, public health work, and the like, the field for a possible contribution to the physical happiness of men has of late seemed to widen rather than to diminish.

When one essays to state the actual need for health activity in a country like Japan, he must of course make due allowance for the fact that medical knowledge has made brilliant progress, that governmental agencies are more and more striving to make medical relief available for the poor, and that physical misery is not so apparent as in other Oriental countries. Yet statistics can be presented to show that actual conditions in Japan are not so good as they ought to be. Mr. Sanjiro Kimoto, writing in the *Seisai* magazine, sets the numbers of poor who need medical help at 1,400,000, and after estimating all that existing agencies can do (even with the help of the more far-reaching poor-laws being put into effect in 1932), shows that 450,000 of these poor still remain without prospect of assistance. Mr. Toyotaro Miyoshi, in a study in the same periodical, presents a table showing that the death-rate in Japan in 1920 was as high as 25.4 per 1,000 population, far in excess of the average of 14.3 for ten countries in Europe. Investigations by the Bureau of Health of the Department of Home Affairs inform us that the death-rate, which stood at 20.7 in the middle of the Meiji era, still stands near that figure today, having been 18.8 in 1930.

Japan's need is particularly clear in the matter of tuberculosis. Takayuki Namae in his "Complete History of Christian Social Work in Japan" (1931) estimated the total of tuberculosis sufferers in Japan as 1,200,000. Official figures (Department of Home Affairs) give a total of 88,440 deaths from pulmonary tuberculosis in 1927. Of this total, 18,142 deaths occurred between the ages of 15 and 19, 18,420 between 20 and 24, and 12,919 between

25 and 29. These latter figures are not wholly surprising to those who know something of the havoc wrought by this disease among the student class. The White Cross Magazine for July 1931 gives figures showing that while in the period between 1899 and 1929 the mortality from tuberculosis in North America, France and Germany dropped from over 20 to below 10 per 10,000 population, the rate for Japan in the same period increased from 15.3 to 18.8. As for facilities for combating tuberculosis, Japan had in 1931 (according to Home Department figures) a total of 8,981 hospital beds, whereas France had 24,390, the United States 72,723, Germany 51,571, Italy 15,917, and Canada 9,749.

The 1932 Yearbook of the Japan National Christian Council lists only twenty-eight Christian institutions (Protestant and Roman Catholic) for hospital and dispensary work in Japan proper. This includes hospitals for lepers. (N. B. In this study we have not collected separate figures for leprosy, since we felt that the immense proportions of the leprosy problem in Japan were too well known to acquire special evidence.) This list of twenty-eight may not be complete, but at any rate it seems pitifully small when one notes that only twelve prefectures are represented, and that only four of these have more than one such institution. Over against this computation, there is food for thought in figures quoted in the Literary Digest for November 21, 1931 on "The Church's Work for the Sick" in the United States. We read that "more than one of every eight hospital beds in the United States is under church auspices. Nearly one-fourth of all the capital invested in hospitals. . . . has been donated by religious organizations." Church-hospitals in the United States have more than 115,000 beds, out of a total of 892,934, and the cost of church-hospitals totals \$680,000,000 out of a total of \$3,000,000,000.

Dr. Teusler's article in this volume demonstrates that Japan's great need is to fill up the hiatus between theoretical knowledge of medicine and the actual need of the public. It is for the Christian forces to ask themselves whether or not they should take a share in this practical program. It is not the purpose of the compiler to answer

this question categorically. One should point out, however, that after our subject is studied chiefly from the point of view of concrete health needs, there are still other phases of the problem to be considered.

For example, granted that secular agencies are addressing themselves more and more to practical medical relief and public health work, should the Christian forces as such refrain from such activity? Should Christian organizations as such carry on health work, or should the Church be satisfied if she can inspire consecrated doctors and nurses to serve under secular auspices? Is medical service vital to the Church's religious program or not? Can she evangelize and edify men without ministering to the suffering? Light on such questions, and further facts on actual health needs, will be given by the succeeding articles, and, without prejudging the case, we prefer to let these speak for themselves.

### **Facts and Figures on the Health Situation in Japan.**

*Shuji Hasegawa.*

Medical science has made great progress in Japan, but public-health work is still in its infancy. Yet, due to influences coming from America and Europe, public health is coming to be a live topic even in this country, and upon us Christians lies the duty of encouraging this movement for the sake of improving the health of Japan and making it an increasingly good land in which to live. I personally am very grateful to all who engage in this type of work.

With regard to the general health situation in Japan something can be learned from a study of the distribution of medical workers in proportion to the population. In 1929 there were in Japan 48,804 physicians, of whom 89% were engaged in actual practice. This represents a ratio of 6.9 or almost 7 physicians to every 10,000 of the population. Among the districts where the proportion is highest we find Tokyo Prefecture with 14.47 physicians per 10,000; Kyoto Prefecture with 9.4; Ishikawa Prefecture with 8.9. But at the other extreme we have Aomori with only 4.2; Fukushima with 4.67; Iwate with 4.7; and others that I

might mention with similar low ratios. Summarizing, we find that for every 10,000 inhabitants, the city districts have 11.19 physicians, while the country districts have a ratio of only 5.57. The distribution of dentists shows a similar contrast; for every 10,000 of the population there are 4.42 dentists in city districts, and 1.63 in the country sections.

The number of physicians and trained medical workers is still very small in the country areas. There is too much of a tendency for such persons to mass in the large cities. But on account of the great numbers of such persons in these cities, it is becoming difficult for them to make a living. For this reason we may expect the supply in the country naturally to increase.

In the country districts, public-health work is scarcely done at all by physicians. In Japan the administration of health affairs forms a part of the work of the police department. For example, in the rural districts, when an infectious disease breaks out, a police official goes to the place and attends to the disinfection of the premises. In connection with every police office there is a police-doctor, who is a local physician engaged to give advice on health matters.

In every police office there is a health-superintendent. This person is not a physician but an ordinary policeman responsible for the general health of the community. Again, in every prefectural office there is a health department. The head of this department has up to this time generally been a lawyer, but of late there are some places where this office is being assigned to a physician. So we see that public-health matters have to a great extent been committed to amateurs, with doctors acting only as advisers. One reason for this is the fact that the income of a doctor in private practice is very large compared with that of a doctor who gives all his time to public-health work; another reason lies in the long-standing custom of putting all governmental matters in the hands of lawyers. This situation sadly needs correction.

In the cities the number of people engaged in public-health work is fairly large. In Tokyo, for example, we have a Health Bureau in the City Hall. Connected with this Health Bureau there are physicians serving in various hospitals throughout the city, some of them in the field of



infectious diseases, others in the field of health of school-children, and so on. Many of these doctors have their own practice on the side. The city also has a tuberculosis sanatorium, in which the patients are attended by private physicians. Things are much less advanced in the rural districts, but of late a beginning of public-health work has been made with the organization of local cooperatives for health-service.

The salary of a doctor in public-health work is on the same basis as that of any other public official. The highest annual salary of such a physician is 4,100 Yen per year, but one cannot hope to qualify for such a salary until he has practiced at least twenty years. At the age of forty he receives perhaps 200 Yen per month. Up to the present there have been scarcely any men who became public-health doctors after being trained in Universities, but quite recently a few such cases have been noted. It is safe to say that the income of such men amounts to only one-fifth or one-tenth of that of private practitioners.

### **A Tuberculosis Sanatorium in Shinshiu**

*Rt. Rev. H. J. Hamilton.*

One's own personal experience and Japan's vital statistics shows what a terrible scourge tuberculosis is in the Empire, and none suffer from it more than the most promising persons, the young men and women of the intellectual class, students, teachers, officials, and the like.

The government is well aware of this and is encouraging every prefecture to have sanatoria. So far, however, the number of these is very small and most of them are places for the sick to die in rather than for cure. So many patients are applying for entrance into some sanatoria that only the most advanced cases, the hopeless ones, are admitted, and other institutions are so unskilfully managed or so inadequately equipped that even incipient cases have small chance of recovery.

It was no doubt sad personal experience from contact with consumptive workers, converts, or inquirers that led several Christian organizations in Japan to open tuberculosis sanatoria, the oldest being that of the Omi Mission



at Hachiman, and the next oldest that of the Salvation Army at Nakano, Tokyo.

Miss Tapson of the Church Missionary Society opened her "Garden Home" for women patients at Nogata, Tokyo, in 1924, the year after the earthquake, and in 1926 the Missionary Society of the Church of England in Canada, which I represent, began its plans for a sanatorium in Shinshiu, part of its special district, a section already well known for its bracing air, as witnessed by the hill resorts of Karuizawa and Nojiri.

It took some time for Canada to raise the modest \$25,000 needed for land and buildings, and when that was in sight, an even longer time was required for securing land. Situation, accessibility, water, drainage, price, and local welcome all had to be carefully looked into, and it was not until the autumn of 1931 that a place was finally bought, 10,000 tsubo of mountain land at Obuse, a village not far from Nagano. The advantages of the location are good air and good scenery, waterworks near at hand, good drainage, good road, and trolley and railway not far away. The land belonged to the village but even so it took six months' tiresome negotiation to get it.

The contract for the main building has now been let, local builders getting the job. Dr. Start and Nurse Butcher, both trained in Canadian tuberculosis sanatoria, have already been in Japan for some time studying the people and their language, their ways, their food, and their needs. It is hoped that the place will be ready for opening and work before the end of the summer of this year.

The Sanatorium will be a small one, with only fifty beds, one quarter of them for free patients. Charges for others will be Yen 1.50 a day up. The Mission is now on the lookout for a young Christian Japanese doctor to cooperate with Dr. Start with the idea of making this his life's work. Christian nurses and probationers will also be required, but will be more easily found than the doctor.

More however will be needed than good equipment, medical skill, and nursing care. Hope is a great factor in the cure of disease, and hope for time and eternity this Sanatorium is expected to impart. With God's blessing on the work many of those who enter this place will go

back to their homes in better health and better able to help themselves and others to health of body and soul.

### **City Church and Tuberculosis Relief.**

*Yoshimi Matsumoto.*

I. In discussing the work of our tuberculosis sanatorium in Hamamatsu, I would say that our animating purposes is to promote mutual love and helpfulness among men, and to show forth the glory of God. Our object is really two-fold, relief for the sick and evangelism.

First of all, we try to give relief and mutual financial help within our immediate Christian circle. Although in most churches such as consist of middle-class people, there may not be much need of such a program, yet in a church like mine, consisting largely of the proletarian class, it naturally becomes a necessity, especially because we wish to make Christian living a thorough-going practical matter. Since there are those among us who have an income of only ten or fifteen yen per month, some method of mutual help becomes an absolute necessity. Many of our people are not only poor, but afflicted with tubercular trouble.

We also seek to give relief to tubercular sufferers outside of the local church, especially to people of the middle and lower classes. In Japan the number of people suffering from tuberculosis amounts to many tens of thousands, and very many of these are found among the proletariat. Present financial conditions only serve to make the situation more serious, yet in this city not a single institution exists for the relief of tuberculosis among the poor. In many cases the misery of these sufferers is more than one can bear to contemplate. As I said, most of those whom we accommodate are of the middle and lower classes, yet it also happens that people with more than ordinary means come to us in order to get the benefit of the spiritual atmosphere of our institution.

This sanatorium is producing excellent results along evangelistic lines. Of those who enter the sanatorium in a serious condition, almost all come to understand the Christian faith before they die, and their deaths are glorious. We cannot report much about the religious results in the lives

of people who have been cured, because in the beginning we took only the severest cases, and so complete recoveries have been few ; but among the patients who are with us now, all are either Christians or inquirers, and also some of the relatives of those who have died have begun to attend church.

II. Our institution is conducted on thoroughly Christian lines, so that all the patients receive training in Christian living. The charges are from fifteen to twenty yen per month for each patient. It is expected that those who are able to pay, will do so ; but where a person lacks part or all of the amount charged, this is paid from the sanatorium's reserve fund or by the church. At present we have two physicians, one of whom is a general practitioner, and the other an ear-nose-and-throat specialist. These visit the patients without charge. Charges for medicine are always determined by the paying ability of the patients.

We have a very poor building, with ten rooms furnished with beds. Just now we are adding one or two rooms. The rooms are hygienically constructed, but not luxurious. This latter point does not give us much concern because we decline to admit people who are used to wealth and luxury. The building was bought with borrowed money, which we wish to refund gradually. The land is rented ; it is an ideal location in the suburbs.

The most essential thing in this kind of work is proper personnel. Those in charge must be people who can both care for the sick and lead them to the Christian faith. Fortunately we have a very fine staff, consisting at present of four men and two women, who receive nothing for their services except their board. Here in Hamamatsu we have a nurses' association conducted on Christian principles both as to finance and as to spiritual motives. From this association, called the Hamamatsu Nurses' Cooperative Association, nurses come in rotation to assist us at our sanatorium.

III. The urgency of work of this kind needs no argument. I feel that it is absolutely essential in present day Japan. The Former Minister of Home Affairs, Mr. Adachi, impressed by the excessive number of tuberculosis sufferers

in Japan, sought to put tuberculosis relief on a strong footing by securing a fund of two million yen, but he had difficulty in raising this money and the dissolution of the Cabinet intervened to prevent the realization of his object. (At any rate, such relief-work done by the government at large expense, or conducted with the help of some man of wealth, will merely have the flavor of so-called "charity", and along spiritual lines I believe it will be a failure.)

If our Hamamatsu method were followed, tuberculosis relief could be carried on far and wide in many centers. At present we have about ten patients in our institution, but there are always any number of sufferers who appeal for admission. Because the community does not as yet understand our motives, we are at present subjected to persecution, and so I am unable to rent more land. Lack of funds, also, prevents an enlargement of the work. Yet I feel that our method is the right one. We have as yet made only a small beginning, but we are constrained to engage in this type of work because of the sheer need and because it constitutes an essential expression of our Christian faith.

### **Rural Missions and Medical Needs in Japan.**

*O. D. Bixler.*

Although reared in a hospital and much interested in the medical profession, I was discouraged in my purpose of completing the medical course when it was decided that we were to come to Japan. After three years in Tokyo we moved to this rural location where we have now been ten years. There was an unpleasant surprise awaiting us—the condition of the rural people with respect to hygiene and sanitation and means of proper medical care, their ignorance of preventative measures, and the like. Almost immediately our home became a kind of first aid center and dispensary. How we felt—and feel—the need of all the medical knowledge granted unto man! We are thankful that we have been able to give aid in some cases. We are saddened to think of the suffering and deaths we might have prevented had we been properly equipped.

It is quite true that there are very good doctors located

all through the country—graduates of good schools. But there are several reasons why these are not meeting the need. One is that the people of the country, and there are millions of them, are too slow to consult the nearest physician. It is quite common for the parent to carry the dead child to the physician for a burial permit—perhaps the first the doctor has seen of the patient. There are several causes for this procrastination on the part of the people. The first is pecuniary. Cash is *very* scarce among rural people and for some reason they are *very* reluctant to use it for the doctor. I heard of a village not far away where typhoid was concealed from the authorities and some twenty or more people died,—all because the doctor would cost five yen, or many months' supply of barley. The doctor's fees are greater than the people will pay.

Again, the doctors are usually of a more wealthy class than most of the villagers and are not willing to give their country calls *prompt* attention. They often say, "I've taken cold, so—", or "Wait until morning", or "I'll be right out", and then they wait until morning or until after office hours to call. More than one such incident can be cited, some resulting in death before the arrival of the doctor. The doctors are often township officers or in some kind of public service which takes time from their practice.

But another reason for neglect is dependence on old-fashioned treatment handed down from generation to generation,—fish worm extract for fever; moxa (*Okyu*) for almost any complaint; acupuncture and massage for many ailments. It may be that science will discover value in some of these things, but it will also have to discover how to use them to make them very profitable. Country people think that burning a bandage taken from a wound causes the wound to become infected; and in one case when I had tossed a filthy bandage into the fire, it was hurriedly snatched back. These words are in no sense words of ridicule but rather words of burning sympathy.

But if proper services do not bring to the people the light of the true God through his Son Jesus Christ and lead them to the blessings in store for them in the Church of the Lord Jesus Christ, our efforts will have been all too



transitory.

## **Rural Health Conditions and a Health Program for the Rural Church.**

*Genichi Muroto.*

I. The countryside is usually thought of as a kind of health-resort, but the real state of things belies this belief. The first thing that one notices when one settles in the country is the amazing amount of sickness in the neighborhood,—a condition that seems to prevail continuously. A list of the most important causes of rural disease would contain the following: malnutrition, parasites, insanitation, drink, heredity, negligence, and a lack of equipment for a health-program.

The fact that undernourishment is an aggravating factor in disease is shown by the fact that owing to undernourishment of mothers, the death-rate of infants is very large. The infant death-rate for the entire nation is 13.7% of the total of births; in the rural districts it is 16.2%, and in the villages where conditions are worst the rate sometimes reaches the fearful figure of 30%.

The matter of parasites is still more startling, for we find that 80% of country people are afflicted with parasites, while 32% carry two kinds of parasites, and 11% carry three kinds.

Diseases due to drink are very common. For example, among old people there is much paralysis. Again, one often sees cases of incurable cripples whose condition is the result of heredity. Insanitation is a fruitful source of diseases of the mouth and throat, eye diseases (especially trachoma), and tuberculosis.

While an oversupply of physicians exists in the city, the supply in the rural districts is far too small. This fact should be strongly impressed upon Christian medical students. Physicians as a rule do not like to live amid the unsatisfactory conditions of the country. Meanwhile, the doctors who are available are frequently unskilled in the medical art. It often happens that the patients must undergo very prolonged treatment from these unskilled doctors, until finally the disease becomes almost hopeless. People



with means may summon a physician from miles away, but such a thing is out of the question for the common people. At the same time they often lack confidence in their local doctors, even though these may charge less than doctors who are called from a distance. Even so doctors' fees are as a rule too high, and as a result the people at large buy patent-medicine from travelling peddlers. This patent-medicine serves as their only doctor, and not until the diseases fail to respond to the medicine, do they call the physician himself.

Recent investigation of rural economic conditions shows a close relation between sickness and debt in the life of country people. When the poor farmer takes sick, it becomes necessary for him to sell the precious bit of land handed down from his forebears. And when the proceeds of this sale are all gone, there remains no way to avoid sinking into debt.

A study of rural superstitions discloses the fact that most of them are related to the matter of disease and its cure. There are still vast numbers of people who seriously think that disease and misfortune are the work of some evil spirit, and so prayer to this evil spirit is considered the quickest and most economical way to recovery from sickness.

II. I believe that the Church should have a program to alleviate the conditions which I have described. Medical service is of course not a direct method of evangelism, but it can serve as a most effective preparative for religious activity. In general the faith of country people in the doctor is most profound, and the Church should respond to that faith by furnishing superior medical skill, a lightening of financial burdens, and comfort for the spirit. I could wish that there were in existence a Christian Medical Association which could send physicians with an evangelistic motive to the rural districts. This would be a particularly excellent way to open up new districts for Christian work.

The program which I should like to suggest for rural churches would comprise both direct and indirect features. The direct phase of the program would include medical treatments at cost price (with payments in farm products

if necessary); travelling medical squads, including midwives; distribution of medicines at cost; establishment of a great number of small hospitals in the rural districts rather than immense hospital plants in the large cities; medical cooperatives. The more indirect activities would include temperance propaganda; dissemination of health-knowledge; practical medical guidance by such means as consultation-offices and instruction in the care of children; instruction in food-values (for example, teaching of cooking and promotion of goat-raising); and physical culture groups following methods like those of Denmark.

### Christian Relief-work for Lepers.

*A. Oltmans.*

Having been requested to answer briefly the question as to, "*whether work for leper relief offers a continuing and expanding field for Christians to engage in under religious auspices, or whether there is likelihood that the necessary work will soon be amply and suitably done by government and other secular agencies,*" I would say:

1. There is no good reason why governments or other secular agencies should look after the physical care of lepers more than of patients suffering from other dangerous diseases. The two-fold purpose of benefiting the sufferer and of protecting society is the same in any case.

2. With the recent new methods of care and treatment for the leper patients the field of opportunity is continually expanding.

3. The discontinuance by the Christian Church of caring for the physical needs of lepers would deprive the Church of one of the most effective practical demonstrations of her Christ-like character. The truth of this has been forcefully expressed by eminent Christian leaders such as Robert E. Speer and John R. Mott, as well as by noted non-Christian men.

4. Government and secular leaders in working for the physical relief of leper patients here in Japan, as well as in other lands, are usually the first to recognize and acknowledge the continuous debt they, and the cause of leper relief, owe to Christian efforts along this line. The fre-

quent urging by Christian workers among lepers, upon the government authorities here, to do more for this work by increasing their budgets for this item, is not in order that the Christian Missions to Lepers, through their contributors and friends, should do less for this cause, but in order that more might be done by them in countries where the governments are less able by themselves to cope with the problem.

5. Though fortunately at present here in Japan great liberty is given to religious workers, Christian as well as others, to preach religion in the Government leper hospitals, this condition cannot be absolutely guaranteed for the future. It depends for its continuance very largely upon the friendly attitude of those directly in charge of such institutions. Though we do not labor at present under any serious apprehensions regarding this phase of the work, nevertheless it remains true that the situation is entirely outside our control. This fact should be clearly borne in mind by those who advocate leaving the physical care of all the lepers entirely to the respective governments while the Leper Missions and Christian churches confine themselves strictly to religious work in the government hospitals. In the United States proper, as well as in the Hawaiian Territory and Philippine Islands, all the relief work for leper patients is at present carried on in that way, but the writer is not convinced that this can and ought to be done on the foreign-missions fields.

6. It is not wise for the Christian Church altogether to give over into the hands of governments and secular agencies the work for the relief of suffering humanity. The tendency to do this is at present very strong, especially in this country, and should be judiciously resisted by us rather than encouraged. And under this category of relief work the care of leper patients, in a leprosy-stricken country like Japan, certainly occupies a definite and important place. The increasing interest the Government takes in this work will not be stimulated, but rather discouraged by our withdrawal from cooperation in the effort to rid Japan of this dreadful scourge.

7. The plain command of Christ to his disciples : " Heal the sick, raise the dead, *cleanseth the lepers*, cast out demons; freely ye received, freely give", has already suffered far

too much from neglect by His Church which is set to be His witness here on earth.

## Health Promotion in the Kindergarten.

### I.

*A. Irene Reiser.*

For several years we have given systematic health teaching in the kindergartens. "Health" is the subject of the program for one month every year and during that month emphasis is placed on right health habits such as eating proper food at proper times ; brushing the teeth, and going to bed early. We hear echoes of the teaching from mothers who have been gravely told by their small sons or daughters that they must send their children to bed early.

A health meeting to which we invite the mothers is a yearly feature. Health games, rhythms, songs and dramatizations of a bad little boy who refuses to eat vegetables and who later reforms, make up the program.

We emphasize outdoor play, and in one kindergarten as an expression of this interest the children made a park with paper slides, seesaws, and other play equipment. There were paper dolls taking part in an athletic meet, and their paper mothers looked proudly on.

We have yearly physical examinations, and in one kindergarten the teachers weigh the children once a month. They send reports to the mothers who sign them and return them to kindergarten. As the same cards are used for a year, they show the development of the children from month to month.

Every morning in this kindergarten over half of the children drink milk, the mothers paying for it. Of those who do not drink milk in kindergarten, a few do not like it, others drink it at home, and the rest cannot afford to. It would be desirable to have a fund to provide milk for such children.

For three years we have held a Sunshine School for three weeks every summer. It is a combination Bible- and health-school with a program of Bible stories, play out of doors, a midmorning lunch of milk and crackers, wading

in a pool, a sunbath, a rubdown and then lunch. The children bring their own rice and the teachers cook vegetables and occasionally meat or fish to eat with it. On alternate days we have Western food and we use milk and eggs as often as possible. Lunch over, there is a nap on quilts spread out on the kindergarten tables. About a third of the kindergarten children attend the summer session and most of them gain in weight and general health.

After the annual health examination and again after the Sunshine School, the kindergarten doctor and his assistant talk to the mothers. They bring charts showing the results of the examination and after the lectures every mother is expected to talk with the doctor about her own child. If the women wish, they may go to his office for further consultation.

The increasing confidence of the mothers in us and their increasing respect for the kindergarten make the health work worth while even though we have not seen any definite turning to Christ because of it. Christ had compassion for the children who were about him, and surely we who are in kindergartens should do all that we can to help the children grow in wisdom and in stature and in favor with God and man.

### **Health Promotion in the Kindergarten.**

#### **II.**

*Lois Lehman.*

A year and a half ago our kindergarten department of the station of the Women's Missionary Society of the United Church of Canada in Shizuoka made the experiment of sending one of our most alert teachers for a month's study in St. Luke's Hospital, Tokyo. Through the magnanimous offer of Dr. Elliot and Miss Nuno this teacher was given the opportunity to attend as an auditor the lectures on nursing and public health work and to observe and to receive practical instruction on treating skin infections, on detecting symptoms of common diseases, and,—most necessary for any teacher—on directing little children to practice daily health habits so that they are performed automatically, and



also on imparting to their parents necessary common sense health information. This was a big program for just a month !

However, unbelievable as it might seem that she could gain so much from such a short time, this teacher returned to Shizuoka with notebooks written in great detail on lectures heard and on the clinic and home visiting observed, and above all filled with a new vision and inspiration for her work. Moreover, the enthusiasm spread can hardly be estimated ; she felt that in return for all the valuable lessons that she had received, the least that could be done in showing appreciation was to share her experience with others. This was done so effectively that all the kindergarten teachers in our station began to apply these ideas—some of which were perhaps old and had been heard often—to their daily kindergarten program and mothers' meetings more efficiently and spontaneously.

This teacher's influence also reached out beyond our circle of kindergarten teachers to the pupils of the Eiwa Jo Gakko girls' school. One student before graduation decided to enter St. Luke's Public Health Department for the four years' course, and at the present time is enjoying her studies and is also happy in the prospect of working in connection with kindergartens or nursery schools in the future. Another definite result of influencing these High School students may be noted with interest. Miss Saito of the Public Health Department of St. Luke's became interested in our Nursery School project through hearing about it from this teacher, and while visiting us, talked to the student body on the opportunities for Christian service in public health work, with the result that more girls are now interested in taking up this line of work. Even beyond the boundaries of Shizuoka this one teacher's influence for more practical health teaching has spread. A kindergarten teacher in Kofu who was given a few months off for study chose to spend some of her time in St. Luke's, where she was graciously welcomed. Now this is the story of one teacher's influence, but it is as yet an unfinished story.

The little children in the Nursery School with whom this teacher is working are being transformed daily. The children come from poverty-stricken homes and along with



many others maladies suffer from skin infections. Now that this teacher can cure these sores through careful and persistent treatment, and through guidance in forming health habits as well as in helping to break down among the parents the superstitions connected with the curing of these sores, the children look and act more like normal human beings.

Although we may have doctors connected with our Christian kindergartens in Japan, the general rule, according to my personal observation, is that most of them are not particularly interested in preventive measures for good health. Therefore the responsibility for constructive health teaching is left entirely to the teachers. For the most part few have received instruction in giving daily inspection, and in rendering simple first aid treatment. If we are to carry out the fourfold health development of the child, more emphasis should be placed on health teaching and health activities in our kindergartens. Our Lord set us an example in healing before teaching. Our children would receive greater impressions from the religious teaching if they were first given relief from physical suffering. Personally I feel that opportunities are open for Christian kindergartens in Japan to be of greater service in health promotion.

### **Medical Program of the Seventh-day Adventists.**

*V. T. Armstrong.*

The Tokyo Sanitarium-Hospital operated by the Seventh-day Adventist mission is located at Ogikubo in the suburbs. The building was erected in 1928 and opened for work in 1929. From the first the institution has enjoyed a good patronage. "To Help the World and Heal Humanity" is the motto of the medical missionary work of the Seventh-day Adventists in every land. \*The ninety-five Sanitariums, Hospitals and Dispensaries operated by the denomination in different lands have fully demonstrated that medical missionary work is the right arm of the mission advance.

Japan is no exception to the rule. Results of the Tokyo Sanitarium-Hospital have been gratifying. Many who have come for physical healing have also received spiritual help.

While the question of an efficient nursing staff has been somewhat of a problem to the young institution we are happy to report that our nurses' training classes are proving very successful and will furnish qualified Christian nurses for future needs. We see great opportunities for work as we develop a larger staff of workers.

It is the ambition of Dr. E. E. Getzlaff, the medical superintendent, to do more for the tuberculosis patients so much in need of help. It is hoped that before many months a start can be made in this worthy endeavor. The executive committee of the mission sense the need and will gladly cooperate in every way possible to get work started.

Some work is being done in the city of Tokyo. A small dispensary near Misakicho has been in operation for over a year. A start has also been made in Kobe. These dispensaries prove a blessing to many needy sick and have exerted an influence for the Gospel. There are many opportunities for dispensary work in villages and country districts. The question is one of staff, equipment, and necessary financial support ; the needs are many.

The hope of better things is in the education of the people in right principles. Unhealthful conditions should be changed, wrong habits corrected. Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, and trust in divine power,—these are the true remedies. Education in right principles is needed in the homes of the common people. True medical work must not only endeavor to teach right methods of treatment for the sick, but should also encourage right habits of living, and spread the knowledge of right principles. There is a wonderful field of opportunity for this kind of work.

The doors of the Tokyo Sanitarium-Hospital are open to all people in need of medical aid. We trust the future may see growth and expansion to the end that many more now suffering may be reached.

### **Clinic and Dispensary Work in Nagasaki.**

#### *Pauline Place.*

Three years ago a small room was opened here three nights a week for free medical treatment and free dis-

pensing of medicine. There was a similar piece of work carried on by the Buddhists, but since there seemed to be complaints about the student-doctors in charge, better work was felt to be necessary. It was felt that Christian help should be given to the many needy people in this city of 200,000, so from the first great interest was shown by all the churches. A Dorcas Club of Christian women was organized and served as a bond to maintain general interest. One of the important indirect results was the great interest of officials and business people who had shown little or no interest in Christian schools and churches.

Last year we ministered to over 500 different patients with 7,000 treatments. A University physician gives his services practically free, and a Christian school-nurse comes with this physician on the three nights per week that the work is carried on. Many of the patients come for months and months, for the commonest diseases are tuberculosis and syphilis, so often found in children as well as in adults.

A Christian welfare-worker gives all her time to calling on the sick, studying their needs both physical and spiritual, bringing them food and clothes, and securing work if possible. A part of her time is taken up with collecting the monthly contributions of fifty sen or one yen, which cover the expenses of medicine, doctor's and nurse's honoraria, and rent. Rummage sales are held twice a year, and the poorest people are fed on Christmas Day. Twice a month the rooms are open for religious service only, and often cheap food is served, which—added to the joy of light and heat—brings the neediest to hear.

Many of the patients get well soon, when the disease is beri-beri or stomach trouble. In the case of many others the outlook is not so good because of poor food and dark living-quarters. But there is great joy in their faces when they find kindness and real friendship in the clinic, and it constantly brings to mind the words of Jesus: "I was sick, and ye visited me; hungry and ye gave me to eat". Surely it is a work which cannot be neglected if the Gospel is to be preached to *all* people, for the poor and sick are always with us.

### Who's Who of the Symposium.

1. Dr. Shuji Hasegawa, graduate of the Imperial University Medical School, is a research physician who has given special study to leprosy, biochemistry, and public health.

2. Right Rev. Bishop H. J. Hamilton superintends the work in Japan of the Missionary Society of the Church of England in Canada.

3. Rev. Yoshimi Matsumoto is pastor of the Nihon Kirisuto Kyokai (Presbyterian Church) in Hamamatsu.

4. Mr. Orville D. Bixler is distinctly a country missionary. He supports his work by manufacturing food products.

5. Rev. Genichi Muroto, pastor of the Nihon Kirisuto Kyokai (Presbyterian Church) of Kashiwakubo in the Izu peninsula, gives promise of becoming a leader in the new Christian advance in rural work.

6. Rev. A. Oltmans, D. D., is a retired missionary of the Reformed Church in America. He is the secretary for Japan of the American Mission to Lepers.

7. Miss Irene Reiser is a kindergartner belonging to the Presbyterian (U. S. A.) Mission. She is located in Kanazawa.

8. Miss Lois Lehman is a kindergartner of the United Church of Canada Mission, living in Shizuoka.

9. Rev. V. T. Armstrong is Superintendent of the Japan Union Mission of Seventh Day Adventists.

10. Miss Pauline Place is a member of the Methodist Episcopal Church Mission. Her work is in Nagasaki.

---

## Chapter XXIII

### REVISING AN EARLIER JUDGMENT

---

*S. H. Wainright*

If we are to be guided by the present tendency in current opinion, there must be a revision in some degree at least of an earlier judgment concerning the place of medical missions in Japan. Of course, account must be taken of changed conditions. Our present obligation should be interpreted in the light of the needs now confronting Christian workers in this country.

But even so, it remains true that a certain revision of an earlier judgment is now seen to be necessary. The conditions now existing are not unfavorable to this revision but rather call for it.

The Meiji Era was a time of pioneering. It was an age of beginnings. Among those beginnings the Christian movement took its rise. No part of the Christian enterprise was better represented than that of medical work.

Outstanding names among the missionaries beginning work at that time are to be found among those who came prepared for medical service. Hepburn, McDonald, Berry, Whitney, Taylor, Lambuth, Street, Porter, Stevens, Colborne, Lockwood, Suginuma, Yamei Kin, Palm Worden, Laning, Schmidt, Gordon, Schwartz, Teusler and others can be named. The present writer feels it a peculiar honor that he also may claim a place among this group of early recruits who came to Japan for the purpose of interpreting Christ by means of the medical science.

While the Japanese government adopted an enlightened policy with reference to medical training and sanitary science as a part of the national system of education then being founded, it should be remembered that both the missionary doctors and the doctors trained in the new government institutions found the way prepared for them

by the influence of the Dutch doctors who were the first to introduce the Western medical science into Japan. Their work was of sufficient importance to lay the foundations in the national mind for the new and more illustrious age of science brought in with the Meiji Era.

If we take a look at that earlier period, as it was seen by those who attended the Osaka Missionary Conference in April 1883, it will help us to understand the note of discouragement which was beginning to be sounded with reference to the place of medical missions in this country. Some quotations from the report of that conference will help us.

Dr. J. C. Berry for example said,

"The day of preeminent usefulness of medical missions in Japan has largely passed and as medical missionaries they rejoiced that this was so, for it shows that their labors had with God's blessing not been in vain."

"The time has come when the medical missionary can best devote his strength to medical teaching and to the raising up of a Christian medical profession in the land."

Dr. W. Taylor said,

"Japan is not a field that offers large opportunities to the medical man."

"Were I about to go out as a medical missionary knowing what I do of Japan, I should not choose it as a field of labor."

Dr. J. C. Hepburn said,

"But now the Japanese physician is crowding out the foreign physician so that there is not so much need of his services."

Dr. T. Palm said,

"As to the degree of success attending medical missionary work in Japan, although the amount of the work done as shown by the number of patients treated is not so great as in the large cities of China and India, still in consideration of its being to some extent of the nature of a consulting practice and that it is made self-supporting, presents special features of encouragement. Nevertheless, it appears to me that Japan is not a field for which medical missions are specially adapted, for the



simple reason that she is not in special need of medical assistance."

As we contemplate the present day achievements of a man like Dr. Teusler, and those associated with him, in building up in Tokyo a great medical center, apparently rendering void these earlier judgments and misgivings, the subject is forced upon us for a fresh consideration of the obligation of the Church in this matter of medical service.

The earlier point of view, as expressed at the Osaka Conference in 1883, was correct in distinguishing between Japan and such mission fields as China and India. It was correct in recognizing a limited scope in Japan for foreign medical service, owing to the national policy of the government to provide the people with doctors trained according to Western medical science. It was also correct in pointing out the difficulties in the way, making medical missions in this country less easy to conduct with success than in other fields.

We are bound to say, however, in the light of later developments, that the note sounded at the Osaka Conference was not altogether justified. For instance, a like discouragement was felt in educational circles such as was voiced by the medical missionaries. It seemed then that Christian schools would be crowded out by the comprehensive program of the government Department of Education, with ample funds at its command. Yet the Christian schools have maintained their place and have gained an increasing patronage. Their usefulness, and their peculiar mission, has been put beyond question. The Christian schools have recognized that their place is limited. They have not undertaken a program like that of Christian schools in mission fields where government education is lacking.

While the early missionary doctors were right in their estimate of this field, as compared with opportunities in China and India, they did not take due account of the importance of medical service and hospitals to the Christian Church. The Church was small in their time. Their minds were influenced by the great masses of the people in ministering to whom it was a question of the relief of suffering. Feeling that this ministry would be taken care of by the physicians trained in government institutions,

they naturally concluded that there was no special call for their services.

But at the present time, we look upon the Christian Church in its reality as an organization extending its lines throughout the nation. We find that this Church, with the exception already mentioned, has grown up without a sense of obligation to the physical suffering about it. We are speaking of Protestantism in this country. The Protestant Churches have become established without the hospital consciousness, so to speak, without any feeling of obligation to become followers of Christ in the healing of all manner of diseases. This is not true as regards the obligation to educate.

In other words, light upon this obligation should be derived from what the Church has done in Western countries rather than from the place medical missions occupies in China and India. In Western countries, the man trained in modern medicine is everywhere. The city is full of specialists and the country town has its general practitioners. Nevertheless, the Churches establish hospitals and medical clinics. Indeed, there is now being voiced a deepened emphasis in Western lands upon the obligation of the Church with reference to those who are afflicted with bodily suffering. There is a feeling too that in the rural districts the Church might do more than it has done in overcoming insanitary conditions and in fighting plagues and even in ministering to the sick.

We are beginning to feel that there is a place for the medical man here in Japan. We are beginning to hear of neglected areas, both in the cities and in the rural districts where medical service is not easily available. There is likewise a recognition that in hospital service and in the training of nurses the Christians have something to contribute.

The poor we always have with us and to such the Church should minister. Then the Church should take account of its own membership, not only in order to provide for the relief of physical suffering, but to minister to the souls of men as well. At a time of sickness, life's interests and activities are suspended. It is a time of spiritual opportunity with regard to the sufferer. Man's

extremity is God's opportunity.

Any consideration of the subject of medical missions must view the matter now with reference to the Christian Church. Its work is well advanced and, in many respects, well equipped. It is in need of hospitals and clinics and other forms of service, like that of fighting the 'white plague'. The life of Miss Riddell, just come to a close, should be an inspiration not only to undertake service in behalf of lepers, but to devote one's life to a similar service in other directions. Where leprosy has slain its hundreds in this country, the 'white plague' has slain its thousands. Those who have founded sanatoria point the way to yet greater possibilities in this field. The Japanese Churches must take care of their own obligation as best they can. But since the Western Churches are still operating in this field on a large scale, conducting various forms of mission work, a study of their obligations for medical work merits a fresh review. Thus, with the Japanese Churches, a needed emphasis might be given to the subject and greater relief might be brought to the suffering.

---



## Chapter XXIV

### ADVANCE IN SOCIAL REFORM IN JAPAN.

---

*Tsuneko Gauntlett.*

When one is trying to walk up a steep hill or mountain one can never estimate the distance he has covered unless he stops and takes a glance downward. So is it with those who are trudging uphill in their work. Thus the writer too sits down and looks back to see what has been accomplished during the past year.

The united forces of the National Prohibition League (Nihon Haishu Remmei), the Japan Students' Prohibition League (Nihon Gakusei Haishu Remmei), the Japan Women's Christian Temperance Union (Nihon Kirisutokyō Fujin Kyōfu Kwai), and several other societies which take active part in temperance work have carried on a campaign against liquor, and have left an indelible record on the history of the prohibition movement in Japan.

The National Prohibition League reports a membership of 300,000, with 2,211 affiliated societies, the National Students' League counts 64 affiliated unions with 3,200 members, while the W. C. T. U. has 167 local unions which can depend on its 8,000 members to push forward the work. The W. C. T. U. has a prohibition department as well as a Children's Branch, the latter being still familiarly known as the Loyal Temperance Legion. The growth of the temperance sentiment can be gauged by the following facts.

At a Buddhist conference held in Sendai last year, a resolution was adopted for the abolition of the use of *sake* at any of their religious rites. At the Prefectural Council of The Hokkaido the revision of the Minor's Temperance Bill—a bill to raise the age for the prohibition of the use of alcoholic liquor from 21 to 25 years—was passed by a great majority.

Over 700,000 names were obtained throughout the country as temperance supporters last autumn, as a part of a national campaign for the passing of the above bill, while every member of the Imperial Diet was provided with temperance literature.

### DRY DISTRICTS.

At one of the annual conferences of the National Temperance League it was suggested and agreed on that an endeavor should be made to organize a temperance group in every village in the Empire. There were 2,600 temperance societies in the country, out of which the Prefecture of Nagano enjoyed the distinction of having 350 societies organized in its 380 villages. There is one county entirely dry and 64 dry villages in the country.

Beside the dry villages our hearts are made glad when we note that there is a strong movement going on among the coal miners. It was started some ten years ago in the *Mitsui-Togawa* mine in *Kyushu*, and now there are over 2,500 members in that town whose united savings amount to ¥120,000. Another mine in *Gifu*, also a *Mitsui* enterprise, went dry about two years ago with 1,075 men pledging themselves to total abstinence. We can safely say that it is difficult to find any mine where there is not a temperance society organized among its workers. The *Kamioka* Mine in *Gifu*, the *Kawaishi* Mine in *Iwate*, the *Hitachi* Mine in *Ibaraki*, and the *Sunagawa* Mine in *Hokkaido* are some of the most flourishing ones.

The temperance work is taking hold of sailors and there are 31 temperance steam-boats, the entire crew of which are teetotalers, sailing in and out of Japan ports. The masters as well as sailors take pride in keeping their pledge and saving cash for better use than wasting it on liquor.

Japan Marine Temperance Society is taking a lead in keeping their pledge and they offer a strong protest against drinking among the so-called upper classes.

There is now a large number of "teetotal" regiments and companies in nine divisions of the army. This work was started first in the Second Division of the Imperial Army by the strenuous efforts of Lieutenant-general Inouye, some



years ago. The result of temperance discipline is noticeable in the soldiers being more orderly, enduring, and efficient than the others.

### YOUNG PEOPLE.

Temperance work among young people is having a marked effect on their social customs and habits. It is not such a rare thing now to hear of young people using no liquor at their wedding ceremonies. There are also many young women's societies the members of which refuse to marry any man who is addicted to drink.

Only quite recently an interesting incident was brought to our notice. A certain young brewery owner was converted to temperance ideals and travelled a long distance by boat and train in order to meet a temperance leader. After conferring with her he decided to give up his whole plant and business in spite of great opposition on the part of his relatives and the villagers.

Another interesting incident is recorded of a man who became an instrument in making the government issue an order that *sake* drinking must not be made the object of prize winning competitions in any form. It came about in this way. In the city of *Komoro* some of the *sake* dealers who were losing their trade on account of hard times offered some prizes to those who could drink dry a large gold-fish bowl of *sake*. This was, without doubt, welcome news to drinkers and the result was such that some few of them drank to excess, bringing death to one, and serious illness to two or three others. When the above mentioned young-man learnt of this wicked and senseless scheme he hurried up to Tokyo and after visiting some of the Government authorities made the matters known to them and finally prevailed on them to issue an order forbidding such things.

### EDUCATIONAL CAMPAIGN.

This campaign has just commenced the eighth year of its existence. In 1931 the L. T. L. Branch of the W. C. T. U.

was able to publish the Temperance Readers, written by the late Dr. Sawayanagi. They have been sent to 27,809 Primary Schools all over the empire. The sum raised for this work this year amounted to over ¥4,000. The training classes for temperance leaders are also held every summer under the auspices of the L. T. L.

Dr. Kunika Katayama who for many years has been professor of medicine in the Tokyo Imperial University was a great advocate of the temperance principle and had taken an active part in the movement. He was a strong supporter of the 25 year Prohibition Bill and contributed scientific materials for publication. It is with great sorrow that we have to record his death which took place in Tokyo late in November.

### ANTI-VICE CAMPAIGN.

They say that the advance in the abolition work has been very noticeable during the past year. It is unnecessary to say that nearly forty years of strenuous work of both men and women in educating the public on the question of social purity is at last beginning to bear its fruit, but we must not fail to give special credit to the "League for the Abolition of Licensed Prostitution in Japan" (co-operation of the W. C. T. U. and the Purity League) for its splendid fight in their warfare waged against this social vice. They carried on a most systematic work by organizing local groups of men and women in different prefectures. These groups are known as "*Haisho Kisei Dōmei-kwai*" and are quite independent of the Central Council while the latter is always ready to render any necessary assistance asked for by the former. In 1930, twenty-seven of these local bodies were in existence but in 1931 there was an increase of nine making a total of 36. These local bodies aim at creating public opinion in favour of Abolition as well as endeavoring to present an Abolition Bill to their respective Prefectural Councils. There are already two prefectures which stand for total abolition and nine which have passed an abolition bill as follows:

Total abolition, *Gunma Ken* and *Saitama Ken*.

Prefectures which have passed the Bill, *Akita Ken*, *Fukui*

*Ken, Fukushima Ken, Nagano Ken, Niigata Ken, Tochigi Ken, Kanagawa Ken and Yamanashi Ken.*

One of the most noteworthy features in this movement this year is the organization of the Tokyo local league. The Abolition Bill was presented at the Tokyo prefectural Council by five of its members last November but it was turned down. On Abolition-day held last December 14,154 signatures were secured for Abolition Petition.

### DR. JOHNSON'S VISIT.

It is interesting to know that the visit of the League of Nations Commission on Traffic in Women and Children headed by Dr. Bascom Johnson gave great impetus to the National Abolition movement. This evidently set people thinking and in some prefectures, it is said that many of the brothel-keepers themselves have been seriously thinking and discussing how they can find a better means of livelihood. On the whole, the situation seems to point toward the overthrow of this deep-rooted social evil. At the same time we find that the Brothel-Keepers Association is launching a desperate attack wherever a vulnerable point can be found. Since the visit of Dr. Johnson's party there has also been a great increase in the number of girls who try to escape from their life of shame and misery and find refuge in Rescue Institutions, such as the W. C. T. U. Rescue Homes or the Salvation Army Women's Homes. Mrs. Hayakawa of Akita city is a great champion of the cause and has taken all girls of this kind who came to her into her own home and kept them there until able to secure a suitable refuge for them.

Nobody can deny that there are indications that public sentiment is steadily growing against this nefarious system of licensed prostitution. Quite lately the Women's Patriotic Association (Aikoku Fujinkwai) which has the largest membership in the country and which has as its Honorary-President one of the Imperial Princesses, is being awakened to its sense of responsibility to lend a helping hand to these unfortunate girls. They made an offer of ¥100 a piece to families who through poverty are tempted to dispose of their daughters in order to keep body and soul together,

while some of the officers of the association kindly took charge of four girls whose future was well nigh hopeless and rescued them at a station while on their way to a life of shame.

In the city of Saga, Kyushu the local union of the W. C. T. U. was given a surprise by the sudden visit of ten girls who had run away from their owners on account of hard life and cruel treatment. The press and some of the prominent people of the city stood by the ladies of the union and gave them every encouragement, but in spite of their efforts they were hindered by interference on the part of the police authorities in their endeavor to get these girls entirely free. Two ladies, representing the local union of Saga, came up to the Capital and waited on the Home Minister, Commissioner of the Police Bureau and other government authorities and solicited their support.

Economic depression throughout the country intensified in some districts like Aomori, Yamagata etc. by famine, brought about an increase of cases where girls were sent out for the infamous work in order to keep their families from starvation, but, on the whole, we can safely say, that there is a decided decrease in number of licensed prostitutes.

It is no small work to collect a large sum of money needed to carry on such extensive work, but we are glad to say that at the end of 1931 it was found that the sum of ¥175,000 was either pledged or paid in since 1926.

### CAFES, BARS, ETC.

It is very distressing to note that while the licensed prostitutes are decreasing in number there is a great increase in the number of *Geisha* and café waitresses. There are about 7,830 cafés, bars and such places in Tokyo alone with 25,000 girls and waitresses working. These cheap, dimly-lighted dens of low pleasure with obscene music and strong drinks are haunted by both young and old. These are places where all kinds and forms of temptations and snares are laid to entrap boys and girls, and are frequented by so-called respectable business-men, artists, etc. These haunts are generally regarded as nests of immorality and

careless living. With the marked decline of the licensed quarters the cafés, bars and cheap restaurants are getting very popular and it seems to show clearly that there is a steady change in the sentiments and moral ideas of the Japanese people as a whole. They are a natural growth demanded by the spirit of the times. Here you are entertained by Western music through radio or gramophone and those who can appreciate it are talked of and made much of as "modernized" young men. We are often stunned with the appalling number of these houses of questionable character and get almost dismayed at the prospect of another special campaign we shall need to wage against this class of evil. Some people tell us that our fight against licensed prostitution is the cause of bringing these cafés into existence. However, we are not daunted at a rebuke of this kind ; because our main object in this movement is to fell the tree of commercialized vice from its very root. We believe that the crux of the matter lies in the inequality of the sexes. We wage war against the deep-rooted idea that men are all, while women are beings "without souls". We think it a disgrace to the country and it is neither right nor just for it to recognize vice as a respectable occupation by which people can make a living and the government levy taxes on it. We realize that this system is a serious obstacle to the promotion of the status of women and therefore hinders the realization of sound and happy society where all can enjoy freedom, at the same time safeguarding the right of all.

Before closing, the writer asks leave to be allowed to add that when the survey was made by specialists two years ago, on the subject of "How has Christianity influenced Japan" ? it was shown plainly that the social reform movement was most influenced by the teaching of Christ who taught people to "do to others as they would have others do to them". She hopes to give credit to those early as well as present Christian missionaries and churches who gave and are giving their best to wipe off this dark spot in the social life of Japan, and prepare the way for the coming of our Master. The battle cry is raised and the ensign is lifted high and the Master calls on us to march steadily forward with uplifted eyes. But

the watch-word throughout the line must be "Watch and Pray and Fight on".

---



PART III

REPORTS OF  
COOPERATIVE CHRISTIAN  
ORGANIZATIONS



### **Part III.**

## **REPORTS OF COOPERATIVE CHRISTIAN ORGANIZATIONS**

---

### **I**

#### **MINUTES OF THE THIRTIETH ANNUAL MEETING OF THE FEDERATION OF CHRISTIAN MISSIONS IN JAPAN 1931**

---

The *Thirtieth Annual Meeting* of the Federation of Christian Missions in Japan was convened as usual in the Auditorium at Karuizawa, the sessions beginning with Wednesday July 29th, 2 P.M. and ending Sunday August 2nd with Vesper service. The general theme of the Conference was "The Church in Japan".

The meetings were opened by the Chairman Dr. W. M. Vories, LL.D. with brief devotions, followed by the calling of the roll by the Secretary, and the introduction of the Fraternal Delegates. 80 delegates were shown in attendance. Among these was Dr. Emil Schiller, whose mission, the German East Asia Mission, was represented for the first time. Fraternal Delegates included Bishop Motozo Akazawa, Chairman of the National Christian Council, Rev. Akira Ebisawa, secretary of the same, Rev. Saburo Yasumura, secretary of the National Sunday School Association, and Dr. A. T. Robb, Fraternal Delegate from Korea. The former told of looking forward to the time when national distinctions between Christian workers would be unknown, and pastors from the Orient would serve as missionaries to the West. Mr. Yasumura spoke of the service being rendered the S. S. Association by the representative of the

Federation, of the completion of the beautiful new Sunday School building, and of the preparations to observe the 25th year of the Association in Japan.

Following the presentation of fraternal delegates, announcement was made concerning Committees recommended by the Executive Committee, and it was *voted* to approve these, as follows:— *Recording Secretary* W. Carl Nugent (RCUS); *Business Committee* Darley Downs (ABC) A. C. Knudten (LCA); *Publicity Committee*, G. E. Bott (UCC), Miss Edna Miller (AFP), *Nominations Committee* G. W. Bouldin (SBC Chairman), F. Ainsworth (UCC), Gurney Binford (AFP), V. A. Crawford (PS), Miss Winifred Draper (MEFB), Miss C. B. DeForest (ABC), G. H. Moule (CMS), A. J. Stirewalt (LCA), Mrs. G. S. Phelps (YMCA); *Committee on Arrangements* Mrs. C. Noss, Mrs. W. H. Erskine, Mrs. J. G. Dunlop, and Miss A. B. Williams; *Music Committee* Mrs. Hennigar, E. T. Iglehart; *Seating* W. H. Erskine.

Concerning the proposed *Missions' Mutual Fire Protective Association* it was *voted* to accept the recommendation of the Executive Committee that each delegation appoint one member to act on a committee to make a preliminary examination of the project and report at a later session of the Conference, A. J. Stirewalt to be convener of this committee.

3 to 5 p. m. was devoted to a Round Table Conference on the theme *The Church and the Rural Problem*. Dr. C. W. Iglehart opened the discussion by a review of some of the work of Dr. Butterfield, including the Pre-Conference on Rural Evangelism conducted under his leadership the previous week. The 31 paragraphs of the findings of the National Council adopted at Gotemba were found to be closely in accord with the conclusions reached by Dr. Butterfield himself.

On the problem of rural church support, the chief need appeared to be religious workers who had entered Theological Seminaries already committed to a policy of self support that required at the start a large portion of the funds to come through their own manual efforts. The old policy of church subsidy was fatal, and often left churches worse off at the end of twenty years than at the start. In line with

this, there would have to be much more rural instruction within the seminaries. The feasibility of such self support from the start was demonstrated by actual cases.

At the close of the session, it was *voted* to send to Dr. and Mrs. Kenyon Butterfield a message of greeting and appreciation.

At 7:45 Wednesday evening was held the annual prayer meeting led by the vice-Chairman. Prayer was asked: "for clear insight as to what God wants us to mean by the Kingdom"; "for oneness of mind"; "for rural areas, remembering that the Kingdom is not merely meat and drink but also divine hunger and thirst to be satisfied"; "for people in our cities, that the wealthier may awaken to a new sense of social responsibility, and the glory of the Kingdom shine in the narrow streets of Osaka"; "that God will raise up men and women, so that Christianity may be an adventure to which the soul of youth may thrill".

### Thursday Sessions, July 30.

The morning meeting from 9 A. M., after brief devotions led by the Chairman Dr. W. M. Vories, was given over to the work of the *Kingdom of God Movement*. Chairman was Dr. William Axling, and the speakers Prof. T. Iwahashi and Rev. G. H. Moule. Professor Iwahashi, the blind teacher and evangelist, read his address in English by the touch of his fingers on raised characters. "The spiritual statistics of the Kingdom of God Movement", he said, "cannot be made out, even by the office of the Movement in Tokyo. 'Thy Kingdom Come' is the midnight prayer of Brother Kagawa, who never fails to rise in prayer at one A. M." The speaker told of his own experience of conversion. Son of a Nihilist, he was saved by God through the love of his mother. He then proceeded to give from personal heart conviction what the Kingdom of God Movement meant to him.

Mr. Moule, of the Central Committee of the Kingdom of God Movement spoke concerning the progress of the Movement. Statistics for the 18 months to date had shown over nineteen hundred meetings, nearly a half million attendance, and some twenty two thousand inquirers. Training in-

stitutes had had attendance of eleven thousand.

11:20 to noon was given on this and the two ensuing days to a devotional period led by Rev. J. C. Mann. The theme chosen by the speaker was The Faith of Abraham, studies on the three mornings from the three aspects of the Hebraic, the Pauline, and the Jacobean.

Thursday afternoon Business Session, held from 2 to 3 P. M., was given over to reports by standing committees. The report of the Publication Committee, Year Book Section, was presented by Mrs. J. S. Kennard.

The report on the Japan Christian Quarterly prepared by the editor, Mr. Walton, was read in his absence. Three of the issues had been given to special subjects: Children, Rural Work, and Education. Judging by the way they have sold they have served to meet a popular demand.

The annual report of the Christian Literature Society was presented by Dr. Wainright. Commenting upon it, he stated that figures failed to convey the seriousness of this enterprise where a million dollars' worth of business was run on one hundred thousand dollars. The output of the society touched every phase of the Christian movement in Japan. Mention was made of the retirement of Miss A. C. Bosanquet after many years of service, and of the coming of Rev. C. P. Garman with consent of the American Board. As to the new building in construction it would be a credit to the mission cause in Japan. The American Bible Society and the Christian Literature Society were each to have separable portions of the building, the total to cost ¥600,000. Work was now proceeding, though ¥150,000 of the portion of the Christian Literature Society still remained to be raised. Report was *received*.

The report of the Executive Committee was presented by the Secretary, Dr. J. S. Kennard. Practical achievement had been the goal of the Committee throughout the year.

Aside from the program, which was the principle business of the Committee, various actions were taken on matters committed to the Executive or otherwise within its province. For one thing there was the application of the East Asia Mission, committed at the last Annual Meeting with power to act. After careful study it was voted unanimously to receive the mission in question into the mem-



bership of the Federation, and Dr. Emil Schiller as delegate from that mission is seated with us today. Other actions included a letter to Mrs. Guy Converse, conveying the profound sympathy of the body her husband had served so long with distinguished faithfulness.

Finance was another matter that engaged attention. For the first time in nine years the Federation is out of debt. On August 1st 1922 it became necessary for the Federation to negotiate a loan, and subsequent loans were made for increasing amounts till in 1926 the Federation carried a debt exceeding ¥3,000. That year seems to have marked the turning point, and each succeeding year by rigorous economies this debt was reduced, until at last we now appear to be freed of this burden.

On matters relating to the Publications Committee several actions were taken : one providing for complementary copies to all who had contributed articles to the Year Book, and another requesting the Christian Literature Society to provide reprints of articles appearing in the Japan Christian Quarterly at cost to authors desiring them. Editors of these two publications when not otherwise appointed as regular delegates by their missions were to be accorded the same courtesy as to travel and entertainment as chairmen of standing committees.

The annual report of the Japanese Language School was presented by the Principal, Rev. Darley Downs, and was adopted. (printed elsewhere).

The annual report of the Committee on Work among the Koreans was presented by Rev. John A. Foote. The Korean situation in Japan is little changed, increasing numbers crowding large cities and enduring bitter struggles for a living. Even so conditions are less bad than within Korea itself. The Korean church in Japan is slowly taking on permanent form, with buildings and increased self support. In Osaka they are working toward a \$50,000 building. During the year work was begun in seven new centers, bringing the total number up to forty-two. Korean Bible colporteurs were provided, one in Kanto and one in Kansai regions. These men are doing splendid pioneer work. Bible classes are held usually in the evening, as it is then only that Koreans can attend, in a number of places

running with good success in six successive evenings. During the ¥1,000 was raised and forwarded to the committee responsible in Seoul.

From 3 to 3:45 P. M. the Conference listened to the Findings on *The Church and the Rural Problem*. These consisted of the Findings of the Conference on Rural Evangelism held at Gotemba July 9-11, submitted for criticism and comment of the Federation. (Omitted here as they are reproduced elsewhere). This was followed by the Reception for Fraternal Delegates. At this reception, Dr. A. T. Robb, Fraternal Delegate from Korea, told of the progress of Christian missions in Korea. The success or failure of the church in either of these lands would much affect the other. Prayer and Bible Study lay at the foundation of the rapid progress in Korea. Moreover the land was not cursed by competing denominations. In spite of the severe financial depression making it impossible for farmers to contribute as they once did, there were noted achievements. Rev. Akira Ebisawa, Secretary of the National Christian Council spoke on the work of the Council in relation to the missions. There are twenty-three participating missions now, and cooperation has never been so marked. The work has been in close cooperation with the International Missionary Council. It was earnestly to be hoped that a Christian demonstration center might be opened soon in each prefecture, as means toward the building of a rural Christian civilization. In keeping with modern changes there was need for a more unified missionary enterprise. Dr. George Allechin was the final speaker. A veteran among Japan's retired missionaries he told with great interest the story of early hymnology in Japan and the work that culminated in the present hymnal. The old translations had often been rather crude missionary attempts, as in the case of "There is a Happy Land", being rendered "Yoi Kuni arimasu, taisō empō!"

### Friday Sessions, July 31.

The theme of the morning was *The Church and the City Problem*. (for Paper and Findings see *Japan Christian Quarterly* for October 1931). The paper by Rev. G. E.

Bott, was a historical landmark, the speaker with great clearness and spiritual power pleading for a Christian Socialism as the only adequate answer to present day world unrest.

In keeping with the prophetic spirit of the paper, the discussion led by Rev. T. D. Walser was conducted in a high plane of devotion, and there were many signal contributions to the corporate thinking.

### **Friday Business Session.**

From 2 to 3:15 reports of committees were continued from previous day. Dr. C. W. Iglehart presented the report of the National Sunday School Association. "The Sunday School Association, desiring smooth-working co-operation with the Missions and the fullest understanding, requests the annual appointment of one member to their Board of Trustees and Executive Committee, and have this year made your representative joint-Treasurer. The Association comprises 97 districts, with 887 Sunday schools, having a total enrolment of 77,340 and average attendance of 52,081. It has in view the training of 6,022 teachers." The report was adopted.

A report on behalf of the American School was presented by Dr. E. T. Iglehart and adopted.

A report of the Canadian Academy was presented orally, and it was voted to adopt the same.

The report of the Fraternal Delegate to Korea was presented orally by Dr. P. S. Mayer, and it was voted to adopt the same.

The report of the Fraternal Delegate to the National Christian Council was presented by Dr. W. M. Vories and adopted.

(Dr. Vories while in China, also had the opportunity of unofficially representing the Federation at the meetings of the China National Christian Council in Hangehow. There he found the delegates engaged in discussion of the problem of improving the economic social order. His report of the earnest work toward this end being projected by the Christians of Japan lent strong stimulus to the discussion of what should be undertaken by the Christians of China.)

The Proposed Missions' Mutual Fire Protective Association was then reported on by the committee from the various delegations to the Conference which had been asked to consider the matter. It was felt by this committee that two additional items should be added to the "Recommendations upon which the action of your Mission is requested"; item 5, the placing of a limit of ¥10,000 on a single risk; and item 6, fixing sixty feet as the minimum distance between two buildings which may be separately insured. Thus amended, it was *voted*, that the revised proposition for a Missions' Mutual Fire Protective Association be adopted and submitted to the constituent missions for their approval.

On behalf of the Executive Committee, the Secretary presented a recommendation for the revision of the Constitution, changing article 9 so as to read: "The annual fee shall be ¥25.00 per delegate". It was *voted* to pass on this recommendation to the 1932 Annual Meeting, in accord with the constitutional provision for revisions.

### **Findings on "The Church and the City Problem."**

These findings had been worked out by a committee of four in conference with the discussion leader and speaker, and represented a great deal of earnest thought. Truly significant as a notable step in the growing comprehensiveness of the Christian message, their wording yet fails to convey the spiritual earnestness with which they were received and discussed bit by bit. The forty-five minutes allowed had to be stretched to more than twice this and final consideration was postponed for a further session the next day. The findings will be found printed in the *Japan Christian Quarterly* of October 1932. The quest for harmony of action with practically a unanimity of expression on the part of delegates, rather than merely action by majority—even though by a very large majority—caused the striking out of one of the most significant of the findings. The findings in question (under I. The Essential Characteristics of a Christian Social and Economic Order) read "That the achieving of a Christian social order would entail the social control of the organized agencies of production".

### Saturday Morning August 1.

The theme of the morning was, *The Church and the Training of Leaders* the speaker being Rev. Carl D. Kriete, and the Discussion Leader, Dr. H. B. Benninghoff. The paper is printed in the Japan Christian Quarterly for October, 1932. The discussion was divided under three heads: 1. How shall we discover suitable leaders? 2. What should be the channels of training? 3. What should be the content of the curriculum? For the findings, please refer to the above report in the Japan Christian Quarterly.

### Saturday Business Session.

Convening at 2 P. M., the first item taken up was the proposal for closer cooperation with the National Christian Council in the publication of the Japan Mission Year Book and the Japan Christian Quarterly. The following report was adopted:

1. That in future the Publications Committee of the *Japan Mission Year Book* and the *Japan Christian Quarterly* consist of twelve members, half of whom be appointed by the F. C. M. and half by the N.C.C. That the appointments be two a year for three years.

2. That there shall be an Editor and an Associate Editor for each publication, of whom the former shall be nominated by the F.C.M. and the latter by the N.C.C., each for a period of three years.

3. That in the event of resignation, etc., place be filled for balance of the period only.

4. That the *Year Book* and the *Quarterly* be "Issued by the F.C.M. cooperating with the N.C.C."

The words "Cooperating with" were amended to read, "In consultation with." It was voted (unanimous): "That the recommendations of the Joint Committee on Cooperation, as amended, be approved; and that, upon the report of its approval by the National Christian Council by-law No. 5-b, calling for 'a Committee on Publications composed of nine persons,' etc. be changed to read, 'a Committee.....of six persons.....that two shall retire each year.'" The question of the reduction of present



committee from nine to six was left with the Executive Committee.

The Christian Literature Society presented the possibility that Government requirements may necessitate reorganization, and it was voted: "That this Federation of Christian Missions approves of incorporation of the Christian Literature Society as a Joint Stock Company instead of a Zaidan Hojin, already approved at a previous session, if the Society finds it necessary and advisable to seek that form of incorporation."

Regarding the report appearing in the press that certain escaped prostitutes had been forced back into slavery by police officials, it was voted: "That the incoming Executive Committee be instructed, upon their verification of the report, to take action in protest in common with the National Christian Council and other bodies concerned."

Regarding the request of Bishop Akasawa of a committee that could cooperate with one from the N.C.C. for the study of rural problems, upon recommendation of the Business Committee it was *voted*: That the Executive Committee be instructed to appoint a Committee on Rural Work to cooperate should the occasion arise with a similar committee of the National Christian Council.

Upon the presentation of the report of the Nominations Committee it was *voted* that the report be adopted and that the Secretary be instructed to cast the ballot for the nominees according to the report. (Report is appended herewith)

### Sunday Services.

At 7 A.M., as on the preceding two years, there was held a quiet meeting for intercession, as far as possible without human leadership. About fifty were present.

The regular church service at 10:30 as usual was the main missionary religious gathering of the year. Dr. Vories as Chairman gave the Annual Sermon exhorting to purer motive in missionary service. He stated that two years ago he had had an unusual premonition that he would be called upon to deliver the address in question, and as to just what it was to consist of. We have been stressing



much the missionary message and the method, but have laid too little heed to the motive in our own lives. Federation minutes contain a vast amount of good resolutions and findings that are passed only to be forgotten in the files. We need the impulsion of the sense of direct commission by God as ambassadors of Jesus Christ. Like Schweitzer toiling in Africa we must be captives of Jesus. Missionary work is not an occupation: it is a motive. It is not conditioned upon greatness of personality: on the contrary it requires emptying of self.

The afternoon service was a combined Memorial and Communion service, the first led by Dr. G. F. Draper, and the second by Dr. E. T. Iglehart. With its close the Annual Meeting stood adjourned.

### Officers of the Federation 1931-1932.

#### OFFICERS OF THE FEDERATION :

*Chairman*, H. F. Woodsworth.

*Vice-Chairman*, Gurney Binford.

*Secretary*, J. Spencer Kennard, Jr.

*Treasurer*, Harold W. Hackett, (*pro. tem.* Roy Smith)

#### EXECUTIVE COMMITTEE : The Officers and

1932 W. H. Erskine, J. E. Knipp, Miss Caroline Peckham.

1933 Miss Emma R. Kaufman, Rev. G. W. Rawlings.

#### PUBLICATIONS COMMITTEE :

1932 W. H. M. Walton (*Editor J. C. Q.*), Miss I. McCausland, H. F. Woodsworth.

1933 Mrs. J. S. Kennard, Jr., A. K. Reischauer, H. V. E. Stegeman.

1934 S. H. Wainright, Herbert V. Nicholson, Willis C. Lamott (*Editor Year Book*).

#### CHRISTIAN LITERATURE SOCIETY.

1932 Darley Downs, Miss Kate Hansen, P. G. Price, A. J. Stirewalt.

1933 E. T. Iglehart, Arthur Jorgensen, H. D. Hannaford.

1934 J. F. Gressitt, W. McIlwaine, J. C. Mann.

TRUSTEES OF SCHOOL OF JAPANESE LANGUAGE  
AND CULTURE :

1932 G. Bowles, T. A. Young.

1933 W. Axling (D. C. Holtom), H. W. Myers, (P. S. Mayer.)

1934 D. R. McKenzie, L. C. M. Smythe.

## WORK FOR KOREANS :

1932 S. P. Fulton, Miss A. M. Henty, (L. L. Young  
coopted).

1933 G. K. Chapman, John A. Foote, K. Tristram.

NATIONAL SUNDAY SCHOOL ASSOCIATION : Char-  
les W. Iglehart.AMERICAN SCHOOL REPRESENTATIVE : Mrs. H.  
D. Benninghoff.CANADIAN ACADEMY REPRESENTATIVE : Mrs.  
Roy Smith.FRATERNAL DELEGATE TO KOREA : W. Merrill  
Vories.FRATERNAL DELEGATE TO N.C.C. H. F. Woods-  
worth.

## NECROLOGIST : G. F. Draper.

*(J. Spencer Kennard, Jr.)*

## II

### REPORT OF THE SCHOOL OF JAPANESE LANGUAGE AND CULTURE

1931

---

At the annual meeting of the Board of Trustees, the American Association's representative Dr. E. T. Iglehart was elected Chairman of the Board in succession to Dr. William Axling who was about to return to America. Baron Y. Sakatani has been from the beginning Honorary Director. Viscount H. Fukuoka is Vice-Chairman ; Dr. D. R. McKenzie, Secretary ; Rev. Wm. P. Buncombe, Treasurer ; Rev. T. A. Young, Auditor ; and Principal J. Nagaya, of the Tokyo School of Foreign Languages, Adviser. Members of the Board elected by the Federation of Christian Missions are Messrs. G. Bowles, T. A. Young, D. R. McKenzie, L. C. M. Smythe, W. Axling (D. C. Holtom), H. W. Meyers (P. S. Mayer).

During the school year, September 1930 to June 1931, there were just 39 students who took at least one term of regular daily work ; besides these, there were 21 special students in Tokyo, and about a hundred students in the Extension Department. There are at present 26 students taking regular work and 20 taking special work. Two hundred and sixty-two periods of instruction were given last summer in Nojiri and Karuizawa to 16 different students. 12 business men received instruction and the other students came from 14 different mission boards. There were six different nationalities represented.

The revision of the materials from the first year to third year has now been completed, and it is thought that they are the best so far available in Japan. Besides these, a set of drill cards containing some 352 place names have been issued ; and a much larger set of drill cards consisting of about 900 commonest Chinese characters together with some four or five thousand compounds.

Dr. K. Takayanagi and Dr. H. B. Benninghoff continue as Dean and Associate Dean of the Cultural Faculty. Classes in Economics, Art and History are being conducted by Dr. Tatsunosuke Ueda, of the University of Commerce, Prof. I. Kitakoji, and Dr. Benninghoff. Dr. Wilhelm Gundert lectured December 4th on "Universal Spiritual Values in Japanese Buddhism", and Dr. Thomas Baty, Legal Adviser to the Foreign Office, spoke December 18th on "The Legal Position of the Foreigner in Japan". Lectures are scheduled for the third term by Dr. Tatsunosuke Ueda, and Dr. Kenzo Takayanagi.

The first term's experience seems to indicate that the new provision for individual instruction is much more effective than the method heretofore used of instruction in classes, except for a relatively small number of students who arranged for private work. Three classes, numbering in all sixteen students, took at least one period of individual instruction. Seven took two periods. Two of the second year students also took one period of individual instruction. This meant that sixteen of the regular students were receiving 22 periods per day of individual instruction.

Since June 1930 contributions amounting to ¥2,345.00 have been received from Missions, and ¥1,900.00 from Japanese. The tuitions for the school year 1918-19 amounted to ¥8,608.00, and for the year 1922-23, to ¥22,463.60, and at the close of that year, the balance on hand was ¥22,069.64. The total from tuitions in 1923-24 was ¥10,601. In 1926-27 it dropped to ¥6,960.00. For 1928-29, it was ¥12,063.00 and for 1930-31, ¥15,223.50. However, the balance has been steadily shrinking since the summer of 1923, and at the end of the school year 1930-31, amounted to only ¥3,780.15. Obviously the School has been running on its reserves. The time has come when either adequate annual income must be secured, or the School go out of existence. Salaries have been reduced, and the expense for quarters is soon to be greatly reduced. Tuitions have also been raised. Even so, the School is not self-supporting. If the Missions really want the School to go on, its Japanese friends undoubtedly will more than equal any contributions from Missions.

It is sincerely believed that the School has never been

in a better position to do its work, not only in language teaching, but also in introducing its students to Japanese history and culture. Its present quarters are superior to any that it has had in the past. The value of bringing new missionaries into a common group for study cannot be overestimated. The graduates of the School during the last nineteen years will agree that the contacts made with people from different Missions have not only produced invaluable personal friendships but have also been a genuine factor in the growing desire for united Christian effort in Japan.

Dr. K. L. Butterfield has just raised the question of what part the School could play in training missionaries for rural evangelism. If such missionaries are to be appointed, certainly this School would expect to do its part in acquainting them with the rural problems of Japan.

In spite of reduced numbers of students and financial difficulties, the conviction grows that so long as new missionaries are being appointed this School should have the hearty and united support of the Missions.

*(Darley Downs).*

---





### III

## REPORT OF THE CHRISTIAN LITERATURE SOCIETY OF JAPAN (KYO BUN KWAN)

1931

---

### Building.

Our Society in Japan is unique in that it not only represents the Federation of Churches and the Federation of Missions with its Board of Directors composed of members nominated by each body but also in that it is supported by the Christian Church in four countries—United States, England, Canada and Japan. It is in fact a brave adventure in co-operation. Begun by a few missionaries, deeply conscious of the need of the young growing Church in Japan for Christian books and periodicals, it has grown year by year until now it is recognized as the chief organ of the Christian Movement in Japan for the creation and dissemination of Christian literature.

Since the earthquake the C.L.S. has been housed in barracks and Dr. Wainright, its able head, has carried on an untiring campaign for funds to rebuild the shop and offices destroyed in the fire. The site is a most valuable one, considered to be the second finest in all Tokyo. Right in the heart of the busiest section of the city where thousands daily pass and on a corner so that it will have a shop frontage and the side street will be available for trucks and motor cars in the handling of stock and for the convenience of those coming to the building. It is wonderful that this site which has been used for Christian Literature for many years should now be in the very heart of the shopping district of modern Tokyo and thus make it possible for the Christians to have such an outstanding witness to their faith here where all currents of life meet and mingle.

The site was there but the funds for building had to be found. The Bible Society cooperated in the enterprise so the two Societies will put up a building on the lot different in colour and design but under one roof. Nothing could be better than to have the Bible, the fountain head of all our Christian Literature, in such a conspicuous position. These two shops standing side by side in the centre of Tokyo will attract attention to all Christian books and literature and greatly increase the sale of Bibles, hymn-books, tracts and all Christian books. Here also notices can be displayed for Christian meetings.

Though a part of the funds still have to be raised the contract was let and the ground breaking ceremony took place in September 1931, in the presence of the Board of Directors and leading business men of the neighborhood. Much prayer has been offered every step of the way and it was with great thankfulness that the Committee saw the ground being prepared for this new building which will mean so much for the advancement of the Kingdom of God in Japan and the whole Orient, for it is hoped that many visitors from all over the country will come to see this central power station of the Churches, whose influence through Bibles, tracts, magazines and books, will go to every corner of the empire.

The buildings are of reinforced concrete and are to be nine stories high. There will be offices for the carrying on of all the work as well as many rooms which can be rented and ample store rooms in the cellar for all stock. It is hoped that in time the new building will not only pay its way but also provide funds for the printing and circulating of books and tracts, aiding the Christian movement in every way.

### **Books.**

1. *COMPLETE HISTORY OF CHRISTIAN SOCIAL WORK IN JAPAN*—Takayuki Namae.

This is a clear convincing account of the striking contribution of Christianity to the social welfare of Japan. It shows in a remarkable way how the love of Christ reaches out through the individual Christian

to the group around him and how that love sets in motion forces that challenge and change for the better customs and environments.

This book is opening the eyes of thinking Japanese to the immense contribution that Christians have made to the social and moral outlook of modern Japan. The author is well known, having been on the government bureau of social work and research, and his opinion carries weight so the book is having a remarkable influence and sale.

2. *THE SONG OF THE GOOD SHEPHERD*—Mrs. H. Muraoka

A charming story of the 23rd Psalm with loving, comforting teaching for children.

3. *FROM JERUSALEM TO JERUSALEM*—Mrs. H. B. Montgomery

Translated by Teiko Hosokai. This gives a sketch of the whole Christian movement throughout the centuries and is full of wonderful accounts of the great leaders of the cause of Christ in every land and of the triumphs of the Cross. It gives vision to the Church and will inspire the young Christian to follow on in the footsteps of the Master and His great disciples in all ages.

4. *WHY I BELIEVE IN GOD*—A series of articles by leaders in the Christian movement in Japan whose names at once attract attention.

This book has had a specially good sale. Mrs. T. Uemura is the General Editor.

5. *ZAKURO NO KATAWARE* (A Piece of Pomegranate) By T. Kagawa.

pp. 176, Price 20 sen, Post 4 sen. Three new stories by Mr. Kagawa. The title of the book is the title of the first story and is taken from the Song of Solomon. It is the story of a young girl redeemed from the Yoshiwara.

6. *MEDITATION ABOUT THE CROSS* (Jujika ni Tsuite no Meiso) By Toyohiko Kagawa.

Size : The same as Meditations about God (Kami ni Tsuite no Meiso).

Style: Simple and easy as compared with Meditations about God.

Contents. "The book has been completed," said Mr. Kagawa, "with a deep feeling of satisfaction. In it the reader will find, I believe, original and creative interpretation of the Cross of Christ, though not a theological one."

"I believe that you will sell 250,000 copies of this book."

Price: 10 sen per copy. A book attractively printed and containing 200 pages.

7. *WOMEN AND THE BUILDING OF THE NEW JAPAN*—By Mrs. Kubushiro.

A view of the contents will show the topics discussed by this great leader of women.

Chap. I. Economic Troubles.

Chap. II. Emancipation From Women's Hardships.

Chap. III. Women and the Peace Problem.

Chap. IV. Politics and Women.

Chap. V. Labour Problems and Thought Problems.

Chap. VI. Women and Faith.

8. *RYOYO NO TOMO*,—eighty pages, price 20 Sen, second edition just issued. Postage 4 Sen.

This primer for the tuberculous is meeting a great need and each copy of it has proven a boon to those threatened or suffering with this dread disease.

9. *COMMUNISM AND CHRISTIANITY*,—by Rev. P. G. Price, 60 pages, Price 20 Sen.

Those who have used Mr. Price's first book entitled, "Marx or Jesus, which?" will welcome this book which is a comparison between Lenin and Paul.

10. *ASOBIMASHO* (Song Games and Rhythms for Little Children) By Margaret R. Paine

Translated from "Song Devices and Jingles." by Eleanor Smith and "Song and Play," by Jean Taylor

Miss Paine says that her purpose in translating these books was to put into the hands of mothers, teachers and little children these "simple" "delightful" "changing and moreover musically correct melodies" which have "met the problem of voice correc-

tion of children at an early age in America ”.

This book, off the press in July 1931, has already proven popular with kindergartners. Once introduced, it sells itself, as it meets a longfelt need. Price ¥ 2.00.

Beautifully bound. Profusely illustrated in color.

Most valuable in Kindergarten work.

11. *HISTORY OF SOCIAL REFORM* by Hon. D. Tagawa, M.P.—¥ 2.00

An account of the Rise of Christian opinion and protest at the beginning of the Industrial era in England.

Christian leaders, aroused by the working conditions and ruthless competition, wrote vigorously in defence of Christian principles and their influence has permeated and modified and humanized the Industrial movement in Western Countries.

The failure of communism to gain a footing in England and America is largely due to the positive principles set forth by these Christian writers at an earlier stage of the Industrial movement.

12. *JAPAN MISSION YEAR BOOK* 1931, 29th Annual Issue Price ¥ 2.50 Postage 12 Sen. Editor L. J. Shafer

One of the best editions issued.

### Periodicals.

One of the main avenues of service of the C. L. S. is in its Christian periodicals. Probably one-third of the whole time of the staff is given to the editing, publishing, and mailing of some 130,000 copies of the magazines sent out every month.

Mailing days present busy scenes with every available worker with sleeves rolled up, rapidly and systematically wrapping, addressing, stamping and mailing thousands of papers. No one who has not helped in such work has any idea of what is involved in sending out even one thousand papers let alone 130,000.

Two of these magazines are issued monthly, two weekly and one of each is for children.

1. *THE KINGDOM OF GOD WEEKLY*—price per

year ¥1.00. This is the official organ of the Kingdom of God Movement with Mr. Kagawa as chief contributor. It endeavors to meet the needs of enquirers and to build them up in the faith and also to help Christians to grow in grace.

2. *THE LIGHT OF LOVE*—monthly, price, per year .30. For general evangelistic use. This paper is especially suitable for members of *fujinkwai* (women's meetings) to use in their homes and to give to their neighbors, and is so cheap that it can easily be subscribed to by every Christian household. Many letters reach this office telling of conversions and baptisms through this paper.
3. *LITTLE CHILDREN OF LIGHT* (Shō Kō Shi)—monthly, price per year .65.
4. *NICHIYO CLUB*—weekly, price per year 1.00.

These last two are for children, intended especially for Sunday Schools and for mothers in the homes.

The first has a circulation of about four thousand a month with 10,000 at Christmas time. The second has a circulation of 2,500 weekly and has just been started.

All these magazines are sold as cheaply as possible, in order to enable Christians to distribute them as widely as possible. There are no profits, but the first three now pay their way at least. The last one, however, has to have a subsidy to make its printing possible and it has been found difficult to raise the funds to keep this magazine going. It has therefore been reduced in size but unless funds come in for it, it may not be possible to continue this venture so dear to the heart of Dr. Kagawa.

There is a great dearth of helpful literature for children in Japan. Though there are very attractive books and magazines of secular literature available in all the bookshops for children, Christian ones are conspicuous by their absence. This defect should be remedied and a great endeavor made to issue a series of Bible stories and other helpful Christian books gotten up just as attractively as the fairy stories, that will appeal to some of the thousands of Japan's children. The publishers



themselves feel the need for character building literature for children.

5. *THE JAPAN CHRISTIAN QUARTERLY*

This has lately been put under the joint editorship of a committee appointed by the Federated Missions and Federated Churches.

**Cards and Sacred Pictures.**

The following cards and pictures have been published during the year.

*Parables of Jesus Card 11 pictures in a Set.*

By Miss Wood. An Artist living in Egypt.

*Sermon on Mt. Card 9 pictures in a Set.*

By Miss Wood. An Artist living in Egypt.

*Shepherd in the Field, Christmas Card*

By Miss Wood. An Artist living in Egypt.

*Jerusalem*

By the famous Japanese Artist Kwiseeki Sadakata.

*Nativity with Angels*

By the famous Japanese Artist Kwiseeki Sadakata.

*Visit of the Wise Men.*

By the famous Japanese Artist Kwiseeki Sadakata.

*The Christ* (Post Card Size).

By the famous Japanese Artist Kwiseeki Sadakata.

(L. L. Shaw)

---



## IV

### REPORT OF THE JAPAN CHRISTIAN NEWS AGENCY (NIHON KIRISUTO KYO TSUSHIN KYOKWAI)

---

At the Annual Conference of Japan Christian News Agency, held at Omi Hachiman, Nov. 5-7 1931, it was reported that the number of the people who applied for Christian instruction through rough newspaper advertisements up to that date was well beyond one hundred thousand. These 'primary' enquirers were registered in twenty-nine offices affiliated in the Agency. Most of these offices, which represent practically all of the major denominations working in Japan are known as "New Life Halls," while a few have slightly different names such as "Eternal Life Hall", etc. Some of these offices began their work more than ten years previous to the organization of the union organization which is now known as the Japan Christian News Agency, while most of them came into existence afterwards, and as the result of the solicitation of the Agency.

Each local New Life Hall is running its work somewhat along the following lines : (1) A short Christian Message is inserted in the advertisement column of a Daily Paper with an invitation to apply for further instruction. In most cases this is done weekly. (2) Leading these enquirers to deeper truth by means of personal letters, monthly or weekly magazines, such as the Kingdom of God Weekly, and church introductions. Most of the offices charge membership fees from those wishing to have extended instruction.

Japan Christian News Agency (at first called the News Paper and Correspondence Evangelism Association) was organized in 1927 for fellowship and mutual study among these Newspaper Evangelism offices. But when the work was reorganized under the present name in April 1930, the

scope of its activity was greatly widened. One or two syndicated articles suitable for the columns of secular Newspapers are provided by the Agency and are distributed to the papers mostly through the cooperating offices, though some of them are sent to the papers direct. It is one of the duties of the central office of the Agency to study the situation in the Newspaper world, and cultivate the good will of the Newspaper offices, so that the Christian message may occupy places in their columns. Further, the Agency is supplying central papers with the news of the more important movements of the Christian church. It also acts as a middle-man between the local offices and the Newspaper offices (local papers through their branch offices in Tokyo) to get favourable terms for paid advertisements.

The experience of the past few years in dealing with the Newspapers show that they are quite ready to insert articles favourable to the Christian movement, if only suitable articles are provided for them. And it has been one of the chief tasks of the Agency to seek out qualified writers for such purposes as well as using materials coming from already well-known personalities. In the field of advertisements, after an extended study, some of the cooperating offices will unite in using two big papers, one in Tokyo, and another in Osaka, instead of, and sometimes in addition to, their local papers. These advertisements will appear in the name of the Agency and the applicants will be distributed among the local offices concerned. The good will of the papers can more easily be cultivated by being an advertiser, and this scheme of advertising in the name of the Agency will go a long way in helping the Agency realise its purpose.

At present there are twenty-nine offices affiliated with the Agency with the prospect of three more coming to join the ranks. The Agency's work and its importance was recognized at the last annual conference of the Japan National Christian Council when they passed a resolution commending its work.

The officers for the current year are as follows :—

Chairman, H. Nagao, Secretary, M. S. Murao, Treasurer, C. P. Garman, Committee : S. Tsukada, D. C. Buchnan,

D. Norman, K. Kawamata, E. V. Yoshida, W. H. M.  
Walton.

(*M. S. Murao*).

---





## V

# REPORT OF NATIONAL CHRISTIAN EDUCATION ASSOCIATION 1931

---

Much of the formal work of the association during the past year was in connection with preparations for the Educational Survey. The preliminary survey of all Christian Schools in Japan had already been made by a Committee headed by Mr. Tagawa and Dean Abe. After the arrival of the American experts in Japan, another survey along lines suggested by them was carried out. As a result, before the actual visitation of the schools took place, the Commission had in its hands as complete and well-checked-up collection of data as could be obtained.

The members of the Commission visited personally all of the Christian schools in the Kwantō and Kwansai regions, then divided for the visitation of those in other districts. Although this method of study caused great hardship to the members of the Commission, it resulted in a general survey of our educational work as a whole which will be of inestimable benefit to the Japanese educators as well as their American colleagues. The various institutions will long remember with pleasure the help and advice extended by the visitors, especially those from America.

From the 1st to the 4th of August, 1931, the fourth annual Summer School of the Association was held at Tozanso, Gotemba, about one hundred delegates being in attendance. The Conference periods were given over to a discussion of the following subjects: "The So-called Thought Problem". "How to Guide the Thoughts of Modern Students." "What should be the Distinctive Marks of Christian Education?" "The Future of Christian Education in this Country."

Inasmuch as the work of this association during 1931 has been devoted to the Educational Survey, it has been thought best to append herewith two statistical tables prepared by the Commission :

## I. THE STRENGTH OF JAPANESE CHRISTIAN SCHOOLS

	SECONDARY			HIGHER			THEOLOGICAL		UNIVERSITIES	TOTAL
	Boys	Girls	Men	Women	Men	Women	Men	Women		
Number of Schools	17	19	9				13	10	2	109
Enrollment	10,578	13,703	6,200	4,311	455	219			1,091	36,645
Enrollment, May 1, 1930	10,049	13,844	6,397	4,477	596	223			1,194	36,857
Capacity	10,820	15,585	6,746	6,125	910	333			1,320	42,049
Applicants in proportion to capacity	239%	174%	190%	109%	174%	93%			105%	149%
	137	162	236	104	134	84			116	146
	159	151	211	90	95	104			107	131
	1,394	1,728	859	518	57	40			204	4,530
	229	22	21	2	1	1			276	662
	368	130	152	11	0	9				680
	239	262	155	22	1	1			225	5,086
	1,535	1,814	709	679	75	49				296
	241	32	22	0	0	1				718
	397	165	164	21	0	1				674
	240	242	157	33	1	1			399	5,355
	1,394	1,952	786	777	100	47				237
	192	19	25	0	0	1				773
	385	204	172	11	5	1			296	772
	239	293	205	29	117	54				5,611
	1,526	1,975	842	801	0	1				235
	173	31	29	1	0	1				758
	326	179	187	15	0	1				813
	270	288	221	31	2	1			299	6,067
	1,584	2,029	990	974	127	64				203
	145	28	28	1	0	1				777
	370	195	201	10	0	2				857
	282	329	232	7	5	2				77%
	72%	66%	71%	69%	100%	99%			51%	56%
	29%	50%	31%	31%	82%	93%			30%	55%
	26%	49%	27%	65%	100%	99%			18%	56%
	32	53	23	65	100	99			18	56
	29	52	26	69	100	99			18	56
	34	49	28	66	100	99			18	55
	30	50	27	60	100	100			18	

\* University grade.

## II. FINANCIAL STRENGTH OF JAPANESE CHRISTIAN SCHOOLS

(1929-30 Year as basis)

	SECONDARY			HIGHER			THEOLOGICAL		UNIVERSITIES	TOTAL
	Boys	Girls	Men	Women	Women	Men	Women	Men		
Number of Schools .....	17	39	9	19	13	19	13	19	2	109
Income from Fees .....	637,182	755,180	403,969	290,172	10,936	1,935	10,936	1,935	283,622	2,382,996
Income from Fund .....	17,012	9,242	6,557	32,335	5,341	13	5,341	13	62,987	133,487
Appropriations from Abroad .....	190,260	311,889	232,977	266,251	138,106	59,088	138,106	59,088	15,492	1,214,063
Salary of missionary teachers paid from Abroad .....	42,673	141,860	34,983	105,411	70,014	8,360	70,014	8,360	30,000	433,301
No. Missionary teachers .....	28	97	44	69	32	11	32	11	7	288
Income from abroad (A) in proportion to income from Japan (B) .....	A 35.6 B 100.	50.9 100.	63.3 100.	115.2 100.	127.5 100.	346.2 100.	127.5 100.	346.2 100.	13.1 100.	65.5 100.
Special Gifts (Japan) .....	1925 7,170 1926 23,064 1927 19,698 1928 14,891 1929 14,622	39,053 81,107 36,699 69,204 199,768	14,000 19,465 15,910 49,818 15,630	29,061 24,354 17,117 14,482 38,588	17,565 48,967 26,484 14,482 13,441	0 1,500 1,700 1,940 2,290	0 1,500 1,700 1,940 2,290	17,565 48,967 26,484 14,482 13,441	361 33,438 0 260 623	107,210 231,895 117,608 193,926 284,962
Special Gifts (Abroad) .....	1925 99,133 1926 17,411 1927 195,398 1928 16,562 1929 272,563	183,733 167,953 220,121 457,530 292,944	1,300 1,000 110,388 28,333 67,644	66,375 113,494 198,483 314,708 72,707	134,693 101,953 31,785 16,450 16,000	0 0 0 0 0	0 0 0 0 0	134,693 101,953 31,785 16,450 16,000	12,410 5,281 4,451 5,076 4,892	497,644 407,392 760,626 838,659 726,750
Special Gifts from abroad (A) in proportion to Gifts from Japan (B) .....	A 756.6 B 100.	310.5 100.	182.9 100.	502.3 100.	248.8 100.	0 100.	248.8 100.	0 100.	92.6 100.	345.3 100.
Fund { Cash { Ordinary Funds .....	149,028	143,192	1,090,000	562,638	48,788	0	48,788	0	1,225,293	3,218,939
{ Special Funds .....	81,903	16,389	113,647	132,149	104,494	0	104,494	0	64,052	512,634
{ Deposited Abroad .....	20,000	2,000	0	585,920	0	0	0	0	54,000	661,920
{ Custodian (Govt.) .....	0	0	0	0	0	0	0	0	1,200,000	1,200,000
{ Pledged { From School .....	107,460	116,617	0	106,134	20,470	0	20,470	0	41,000	441,681
{ From Abroad .....	70,000	29,160	0	0	0	0	0	0	0	99,160
{ Japan .....	105,218	34,165	0	142,075	0	0	0	0	125,000	406,458
Payments from Interest on Funds .....	12,167	3,780	25,000	17,021	0	0	0	0	62,987	98,455
Funds required to run schools on present basis without appropriations from abroad. (Interest at 50%) .....	4,460,000	11,073,016	9,332,000	11,192,617	5,331,400	410,000	5,331,400	410,000	7,000,000	48,779,033

N.B.—All amounts are in Yen, at 50 rate of exchange.



**VI**

**REPORT OF**

**THE KINDERGARTEN UNION OF JAPAN**

**1931**

---

The Kindergarten Union of Japan was founded twenty-five years ago with Miss Annie L. Howe as the chief promoter of it. It consists of Christian Kindergarten teachers and supervisors working in Japan, and has grown from a membership of nineteen in 1907 to a maximum of one hundred forty five. As the annual sessions of the Conference are always held in Karuizawa in July or August, and conducted in English, the members are largely English and American. It is officially connected with the Association of Childhood Education, which is international in its membership.

As the Japanese Kindergarteners were not sufficiently represented in this Association, ten branch associations were formed in 1915 throughout the whole of Japan, and through them the Christian kindergarten work was more unified and made more progressive. For several years the question of forming a Christian Kindergarten Association for the Japanese had been under consideration by the Union, and had been proposed to several local branches, when finally the vision was caught by the Kwanto Branch three years ago, and a meeting for organizing such an association was called at Karuizawa, and the new association finally came into being last summer (1931) as the "Kirisuto Kyō Hoiku Remmei" (Christian Child Education Federation). The branches formerly connected with our Union are now linked up with the K. H. R. and we, while continuing to exist as a separate organization, send two advisors to the K. H. R. Executive Committee, and have joined it as a special member. As individuals we cooperate through the branch associations. Our association is also actively connected with, and interested in, the Karuizawa

Kindergarten for village children.

In July, 1931, we held a helpful conference in Karuizawa, having as our main theme, "A Balanced Program in the Kindergarten". Earnest and thoughtful papers were presented, and the high ideals which we are endeavoring to inculcate and practice in the kindergarten were impressed upon us again. We feel that new power is coming into the association after its life of a quarter of a century, and, as a fully developed organization, we trust it may make its influence increasingly valuable in this age when child and parent education calls for the consideration of all patriotic citizens.

At the coming conference in Karuizawa we are to have the privilege of welcoming Miss Edna Dean Baker, president of the National College of Education, Evanston, Illinois, to give us further knowledge and inspiration. Our association under the leadership of Miss Margaret Paine, who has already done so much for the improvement of kindergarten music (especially in the publication of the excellent song book "Asobimasho") looks forward to the accomplishment of yet greater things.

*(Nora F. J. Bowman).*

---



## VII

### SCRIPTURE CIRCULATION IN JAPAN

1931

---

The printing and circulation of the Bible in Japan is in the hands of the American Bible Society Agency in Eastern Japan and the British & Foreign Bible Society Agency in Western Japan and Formosa. The following excerpts from their annual reports are encouraging indications of the continued spiritual thirst of the Japanese people.

#### I. American Bible Society.

In looking back upon what was accomplished by our agency in 1930 there was much that we praised God for. But we felt that the decrease in the distribution of Scriptures reported for that year ought not to be repeated. Yet, looking ahead, the outlook for 1931 appeared more discouraging than that of the year before.

Despite the discouraging view of things, we set the goal for our circulation during the new year at a million copies. When the proposition was "sprung" on our workers, as was expected, it staggered them. It seemed so hopeless of achievement. We planned largely and determined to work out our plans. We issued a new edition of "Portions" which could be sold at a sen a copy. We launched out, and pushed hard.

The result? The total circulation of 1,080,519 copies of Scriptures achieved this past year, was the largest ever reported for any year of this Agency, and has brought great joy to our hearts in the never-changing assurance that "the Word of God is sure, converting the soul!" We are profoundly confident that thousands of people who are reading the millions of pages thus distributed are in a fair way of being brought to a saving knowledge of Jesus Christ. An effectual door has thus been opened more widely for preaching and expounding the Gospel.

**CIRCULATION**

	<i>Bibles</i>	<i>Test's</i>	<i>Portions</i>	<i>Total</i>
Sales by				
Depository	11390	57173	270423	338,986
Sales by				
Colporteurs	112	435	670709	671,254
Books Donated	122	60	69552	69,734
<i>Total Circulation</i>	11624	57668	1010684	1,079,476
To other				
Bible Societies	7	696		703
To Home Office	537	68	5000	5,605
<i>Total Issued</i>	12168	58432	1015684	1,086,284

(In addition to the above, 544 copies in Braille type circulated).

(*K. E. Aurrell.*)

**II. British and Foreign Bible Society.****National Bible Society of Scotland.**

The total number of Bibles, Testaments, and Portions circulated in Western Japan and Formosa during 1931 was 326,597 copies. While this is not quite so large as the previous year, which was the highest since we commenced work in Japan, there is an increase in the number of complete Bibles of 1,125 copies. The following tables give the details :—

**ISSUES.**

<i>Bibles.</i>	<i>Testaments.</i>	<i>Portions.</i>	<i>Total.</i>
10,779	53,399	289,028	353,206

**CIRCULATION.**

<i>Sales.</i>	<i>Bibles.</i>	<i>Testaments.</i>	<i>Portions.</i>	<i>Total</i>
Colportage.	527	7,833	238,771	247,131
From Bible				
House	9,435	42,119	27,892	79,446
	9,962	49,952	266,663	326,577
Free Gift		20		20
Total	9,962	49,972	266,663	326,597

*For The Blind.* We distributed 282 copies of New Testament Portions in Braille type among blind persons last year.

*Colportage.* We have employed twenty-eight men, (twenty seven Japanese and one Korean), and of these, twelve worked continuously throughout the year. Four of our best workers left us in order to train for the ministry. Our colporteurs were responsible for the distribution of 247,131 copies, approximately 75% of the whole total distributed.

These men worked in the Prefectures of Kyoto, Osaka, Hyogo, Okayama, Yamaguchi, Shimane (including Oki Islands), Kagawa, Fukuoka, Saga, Kumamoto, Nagasaki, and also in Formosa.

The Kingdom of God New Testament has exhausted its fourth edition. Over 37,000 copies have been sold.

(G. H. Vinall.)

---



**VIII**  
**REPORT OF**  
**NATIONAL SUNDAY SCHOOL**  
**ASSOCIATION\***

**1931**

---

The chief event in the past year, so far as the National S. S. Association is concerned was the dedication on June 16th of the new headquarters building in Nishiki Cho, Kanda, opposite the Tokyo Y. M. C. A. Although the erection of this building was done under the responsibility of the S. S. Association, the National Christian Council has taken a permanent lease on the third floor, and the Tokyo Nichiyo Sekaisha, a firm which publishes Sunday School literature, has taken offices on the ground floor, while the National headquarters of the Y. W. C. A. are also in the building. It is ~~therefore~~ well-called the "Kirisuto Kyō Kwaikan" (The Christian Building).

The building is a four-story structure of reinforced concrete, in somewhat modernistic design. It is well-equipped with modern conveniences, and is earthquake proof. It is a gift of the children of the world to Japan, although Japanese children themselves had no small part in its erection.

This past year, in addition to the central training conference for Sunday School leaders, held in Karuizawa, four local conferences were held in other places, and it is the policy of the Association to stress such decentralized activities, in order to adapt the Sunday School program to the needs of the local communities. A comparison of the

---

\* For a further discussion of religious education problems in Japan, see the article by the secretary of the S. S. Association on page 151 of the Year Book.

attendance at the various training schools may be of interest :

Karuizawa	38
Sapporo	67
Hirosaki	95
Biwako	62
Hiroshima	81

---



IX  
REPORT OF  
JAPAN WOMAN'S CHRISTIAN  
TEMPERANCE UNION  
1931

---

The *Nippon Fujin Kyofukai* (Japan W. C. T. U.) was born over forty-six years ago, as the result of a visit made by Miss Leavitt, a W. C. T. U. leader of the United States to this country. Deeply moved by her messages, Madam Kajiko Yajima and a group of women shouldered the task of starting the movement in this country. Although the reformatory spirit of the Meiji Restoration was still pervading the country, a movement of women against *sake* drinking was as yet an unheard of thing in Japan. Nevertheless, in spite of adverse public opinion, the difficulty of enrolling members, and other obstacles encountered in this pioneer work, five women's temperance societies were at last organized throughout Japan. However, owing to the fact that there was no connection whatever between these groups they were little more than isolated Women's Societies.

In the year 1893 the first national organization was effected. In order to assist in accomplishing this, Miss West from the American headquarters came to Japan as a special representative. On account of her severe exertions on behalf of the cause she was taken ill and passed away in Kanazawa, thus leaving sad memories of the birth of the national organization.

As an international organization the W. C. T. U., exists at present in fifty-four countries, with a total membership of over a million women. In this country, Madam Yajima, after retiring in 1913 from the principalship of Joshi Gakuin, took up her residence in Tameike, Tokyo, at the headquarters of the Japanese Union, giving all of her strength

thereafter to the movement. From that time until the present, the Union has made rapid progress.

Whereas, only a little over ten years ago, there were but two thousand members, there are over eight thousand enrolled today. From 48 local organizations, the number has increased to one hundred seventy-seven. There are twenty-five district organizations, including, in addition to Japan proper, organizations in Karafuto, Formosa, Chosen, and Manchuria, and an overseas department which reports organizations in Shanghai, Hong-Kong, Singapore, and Yakima, Washington. There is a Young People's department, and two affiliated groups of foreign women, the Kwanto Circle with 76 members, and the Kwansai Circle with 119.

The work of the Union is carried on through the following departments: The Woman's Newspaper, the Young People's Temperance League, The Loyal Temperance Legion, Social Service, Literature, Public Morals, Law, Education, and Family. Under the Social Service department, Women's Rescue Homes are maintained at Tokyo, Osaka, Yokohama, and Tokushima, and a Student Home at Kochi. Under the auspices of the Foreign Women's Kwanto Circle, the Kobokwan Settlement is conducted in Terajima, one of the worst slums in Tokyo.

For further information concerning the work of this, and other organizations of a similar nature, see the article by Mrs. Tsuneko Gauntlett, in this issue of the Year Book.

---

**X**  
**REPORT OF**  
**THE NATIONAL TEMPERANCE LEAGUE**  
**1931**

---

The Temperance Movement in Japan dates back to 1873 when a Sailors' Temperance Society was formed in Yokohama, primarily to combat drinking and allied evils among the foreign sailors coming to that port. Sir Harry Parkes, British Minister, gave his patronage and assistance to this project. The first purely Japanese society was organized in 1875 in the Kaigan Church, also in Yokohama. Dr. Clark was the founder of a society in Sapporo the following year. In 1881-82 Dr. Whitney organized a group in Tokyo. In 1886 the W.C.T.U. was formed. In 1890 the Tokyo Temperance Society was formed with Hon. Taro Ando as its first president. Mr. Ando, while holding the position of Japanese Consul in Hawaii, had given up alcohol and had become a Christian, and on his return to Japan threw himself devotedly into the Temperance Movement. He is honoured as the outstanding leader and founder of the Movement in Japan. Others very prominently and actively associated with him in those early days were Dr. Julius Soper, Miss Ackerman and Miss West. In 1900, largely due to Mr. Ando's influence the Japan Temperance League was formed. This was a distinctively Christian organization. In the years which followed another organization, non-Christian in character, grew up, and in 1920 a union of these two was effected under the name of the Nippon Kokumin Kinshu Domei, the National Temperance League of Japan.

This League has its headquarters in the National YMCA Building in Kanda, Tokyo and is an excellently organized and very active body. The President of the League is Hon. H. Nagao and the permanent secretaries are Messrs Koshio and Nagata. The League sponsors two monthly

publications, 'The Kinshu no Nippon' a 70 page magazine, now in its 147th number, and the more popular 'Kinshu Shimbun', in newspaper form. The League has also initiated and carried forward the movement for the passage of a law forbidding the sale of alcohol to those under 25 years of age, in other words for the raising of the age limit of the existing law from 20 to 25. This movement has been carried on for seven years in the Imperial Diet, bills have been introduced, petitions with signatures totaling well over half a million have been presented and the movement has come to be the objective around which the Temperance forces rally year after year. The Minor's Temperance Law, forbidding the use of alcohol to those under 20 was passed in 1922 after 23 years of very earnest effort on the part of Hon. Sho Nemoto, M.P.

At the beginning of 1932 the League reports the existence of 2,611 Temperance organizations throughout the country with a membership of some 260,000. Very detailed statistics published by the League in June 1931 show that there has been a remarkable advance in Temperance interest since about 1928. In three years since that date the total number of societies has increased *threefold*. An analysis of these tables published in the monthly magazine for October last shows that there has been a very steady increase in the number of societies from about the year 1924 with a notable acceleration in the rate of increase in the years 1927-29. The year ending June 1931 had an increase in societies of 555. These 2,611 societies are well distributed over the empire. The prefecture having the largest number of societies is Nagano with 380, second Niigata with 184 and third Hokkaido with 140. The next ranking prefectures in order, with numbers ranging from 131 down to 60 are—Fukushima, Miyagi, Kagoshima, Shiga, Fukuoka, Yamagata, Okayama, Nara, Tokyo, Gifu, Yamanashi and Akita. Eighteen prefectures have prefectural organizations. Of these the oldest and strongest is that of Nagano which had an attendance of 700 at its annual meeting last November.

In 1926 the first totally dry village in Japan was recorded, Kawaidani near Kanazawa city. It had become necessary to rebuild the village school destroyed by fire, no funds

were available, the villagers were impoverished and things seemed to have come to an *impasse* when the Village Mayor suggested that the village go dry for a period of five years, saving the ¥9,000 spent yearly in *sake*, thus securing the ¥45,000 needed for the school. This measure was adopted and the school built and such has been the advance in health, in wealth and in other ways that at the end of the five year period the people voted to extend the dry regime for another five years. Kawaidani Mura is dry until 1936.

The marked success of the experiment in Kawaidani has given great impetus to the Temperance movement all over rural Japan. There were at the beginning of 1932 thirteen totally dry villages. In addition 55 others have adopted some measure of restriction, e.g. in many of these one section, or hamlet, has gone dry, in others the young men have pledged not to drink until they reach the age of 25, in at least one village the men up to 45 have taken this pledge. In November 1931 two villages declared for prohibition. Otobuke village in Hokkaido was feeling very severely the pinch of poverty. In addition to the general depression the crops of the village had failed, yielding only  $\frac{1}{5}$  the ordinary yield. Choosing Nov. 3rd, Anniversary of the birth of Emperor Meiji, the villagers voted to go dry for five years as a remedial measure. In Nagano prefecture the village of Daimon near the city of Ueda took the same action for a period of three years. Here again poverty was the reason urged, poverty brought on, in this case, by the severe fall in the price of the silk cocoons. On December 23rd the Hokkaido Prefectural Assembly, by a vote of 38 to 12 passed a memorial to the governor calling for the encouragement of temperance among young people. This was introduced through the efforts of the Hokkaido Temperance League.

In 1922 Mark R. Shaw came to Japan representing the Temperance forces of America. Largely due to his work with students the Students' Temperance League, Nippon Gakusei Haishu Remmei came into existence. Mr. Shaw spent five years in this work. The NGHR has organizations in some 68 universities and Higher Schools and with very great energy is extending the work among students everywhere. Besides these 68 higher institutions many Mid-

dle grade schools have Temperance societies.

The National Temperance League, which heads up these and many other activities holds its Annual Convention at the beginning of April each year. Last year's Convention was held at Nara. Over 800 delegates gathered from every part of Japan. These Conventions are always marked with great enthusiasm. At the meeting of the previous year a group of 54 had banded themselves together, signing a pledge with their own blood, each to form at least one new society during the year. At Nara this group was able to report the formation of 85 new societies. The band was reorganized with 85 members. The Convention of this year will meet April 2-5 at the Nihon Seinenkwai Building in the Outer Gardens of the Meiji Shrine, Tokyo.

*(E. C. Hennigar.)*

---



## XI

### REPORT OF THE LEAGUE FOR THE ABOLITION OF LICENSED PROSTITUTION ( *HAISHŌ REMMEI* ).

The Abolition League is constituted by the WCTU and the Purity Society (Kakusei Kwai). As the work of the WCTU is covered elsewhere in this Year Book this paragraph will deal only with the organization of the latter society. The Kakusei Kwai, which is made up largely, though not exclusively, of men was organized in 1910 under the leadership of Hon. S. Shimada M.P., a prominent Christian layman. The purpose of the founders was to encourage education in matters relating to purity and to prepare for the abolition of both the licensed and the geisha systems. A very powerful factor in the work of this society has been the magazine 'The Kakusei', published monthly and now in its 22nd year. This magazine has come to be looked upon as an authority in all matters connected with the subject of commercialized vice. Hon. Mr. Shimada was the president of the society until his death in 1923 since which time Dr. Isoo Abe, formerly professor in Waseda University, an outstanding leader in the labour movement and member of the Imperial Diet, has been president. The Kakusei Kwai has a number of branches throughout the empire.

Until the year of the great earthquake, 1923, the Purity Movement had been almost entirely on an academic basis, with the notable exception of the movement against the Tobita licensed quarters in Osaka. However, after the earthquake the movement immediately took a practical form. Efforts were made to prevent the rebuilding of the great licensed quarter in Tokyo, the Yoshiwara. (cf. 'The Christian Movement' 1924, p. 312). The following year the movement for the abolition in individual prefectures was started in Nagano prefecture. Gumma had abolished

the traffic in 1893 and so became the example for other prefectures. The movement started in Nagano Ken quickly spread to Toyama, Fukui, Ishikawa, Saitama and elsewhere. Christian members in the Diet had been active and had introduced a bill calling for abolition of the licensed system. As a result of all this activity the need was felt for a national organization to coordinate all efforts. This was effected in 1926 by a federation of the WCTU and the Purity society under the name of the Haishō Remmei. The strength of this movement has been, from the beginning, found in the Christian church. A strong committee of missionaries was formed to cooperate with the League.

Since 1926 an organized and well-articulated campaign has been carried on to arouse and educate public opinion. Numberless public meetings have been sponsored by the League, much literature has been prepared and distributed, the cooperation of the press has been won and in 20 different prefectures petitions calling for abolition within that particular prefecture have been presented to the authorities. In order to make this work more effective and permanent the League has sought the organization of local Abolition Unions, and at present 35 prefectures out of 47 in Japan proper, have these Unions.

Abolition Bills have been presented in 15 of the above prefectures and have been passed in the following :—

In Fukui, Saitama, Akita and Fukushima in 1928.

In Niigata in 1929.

In Nagano, Kanagawa and Okinawa in 1930.

In Yamanashi and Ibaraki in 1931.

In only one of these, Saitama, has the Abolition Bill been carried into effect to date (making with Gumma two prefectures free from licensed quarters). However in the others preparations for this step are going forward, the establishment of new houses and the taking of new girls into the system has been forbidden in some cases while in others, notably in Akita, there have been large decreases in the number of girls in the traffic.

That public opinion is focusing on the matter is shown by the fact that within the last two years, or less, the following influential societies have gone on record as favouring abolition—The Medical Association of Central and

North Japan. The National Social Workers Conference, the Federation of Ethical and Cultural societies (Kyōka Dantai) and the National Religions Conference, made up of 2000 delegates, Buddhists, Shintoists and Christians.

The League, when it came into being in 1926, formulated a 'Three Year Plan', and at the expiration of that period followed it with a 'Five Year Plan'. These two plans called for a total budget of ¥250,000. Of this amount considerably over one half has been subscribed and something over ¥73,000 has actually been expended. Among the activities of the League is the holding each summer of a nation-wide conference. This is usually held in the YMA Building in the Outer Gardens of the Meiji Shrine and is always attended by a large number of earnest workers from all parts of the empire. The immediate aims of the League, as formulated at the last conference are three :— 1. To organize *every* prefecture for this work, 2. To put on petition drives in *every* prefecture in order to educate and effectively register public opinion, and 3. To secure the passing of Bills in every prefecture, and where they have been passed, to urge the authorities to implement them as soon as possible. To the attaining of these ends the League is putting forth every effort.

(Refer, for fuller information, to The Japan Mission Year Book 1930, pp. 149-198.)

(E. C. Hennigar.)

---



PART IV

MISSIONARY OBITUARIES

PREPARED BY

GIDEON F. DRAPER

NECROLOGIST OF THE FEDERATION OF  
CHRISTIAN MISSION





## Part IV.

# MISSIONARY OBITUARIES

1931-32

---

*Gideon F. Draper.*

---

## GEORGE BRAITHWAITE.

George Braithwaite was born in London, England, on the 5th of March, 1861, the seventh child and second son of Joseph Bevan and Martha Braithwaite. His family had been members of the Society of Friends (Quakers) since within a short time of its inception in the 17th century, and from early days he was brought up in an atmosphere of love and devotion to Jesus Christ, whom he accepted as his personal Savior at the age of twelve. After completing his education, he entered his uncle's business in Kendal, Westmoreland (the home town of the Braithwaite family). He felt the call of his Master to missionary service, however, and on the 29th of May, 1886, at the age of 25, he arrived in Yokohama as agent of the British and Foreign Bible Society, of the editorial committee of which his father was a member for over 35 years and chairman thereof for 20 years.

During Mr. Braithwaite's early years in Japan his work for the Bible Society, which was more or less of a pioneer nature, took him to most parts of the main island, and he had many and varied experiences during these journeys, which were, many of them, long and trying.

In 1901, some time after having ceased his connection with the Bible Society, he took up the work of the Japan Book and Tract Society, which he continued to have in charge until his death. In February of 1901 he was married

to Miss Letitia E. Lesh, who was already engaged in missionary work in Japan. Their son, and his wife, are also in missionary service in Japan.

From childhood Mr. Braithwaite had not been robust but of late years he became unusually strong and the friends who gathered to celebrate his 70th birthday remarked that they had never seen him looking so well. Some weeks after he was stricken with rheumatic fever. He passed away on the 18th of June, 1931, quietly and peacefully.

His last word, clearly spoken, was "Lord", and it was most fitting that this last word should be the name of One whom he had sought to serve, first in the homeland and then for over 45 years in this much loved land of his adoption.

### **REV. ARTHUR VERNON BRYAN.**

Arthur Vernon Bryan was born on the 11th of May, 1856 at Rye, New York. His education was obtained in Blairstown, New Jersey, at Phillips Andover Academy, then at Princeton University and Western Theological Seminary.

He was appointed to Japan by the Board of Foreign Missions of the Presbyterian Church in the U. S. A. on April 12th, and sailed December the 5th, 1882. He retired from the service of the Mission on September 18th, 1916, on account of Mrs. Bryan's health, after 34 years of faithful service.

After Mr. Bryan's return to the United States he engaged in home mission work in South Dakota, where he revealed a pioneer spirit. This same spirit has manifested itself in the presence on the field in Persia of Mrs. Cady H. Allen, his daughter Huldah, and in every church which he has served.

His death occurred at Monroeton, Pennsylvania, on the 28th of September, 1931.

Mr. Bryan is survived by his wife, one son and four daughters.

### **MISS LILLIAN W. CURD.**

Miss Curd was born in Fulton, Missouri, U. S. A. on the 18th of May, 1873. She was called to the Higher

Service on the 20th of January, 1932 at the place of her nativity.

Miss Curd came to Japan in 1909, passing her first year of service as teacher in the Kinjō Jo Gakkō, Nagoya, after which she spent a year in Tokyo for study of the language. The remaining five years of her service in this land were spent in Tokushima.

She was a woman of remarkable consecration and devotion to her task as a missionary, but her strenuous term of service injured her heart permanently, so that, though she had four separate physical examinations for the purpose of getting permission to return to Japan, she was not allowed to resume the work she loved so well. However, her interest was constantly in this field and her former fellow-workers feel that where her heart was while she was alive here on this earth there she now is with her spiritual interest, and she seems so near to us now, hallowing us by her precious memory.

### **MISS NELLIE E. FIFE.**

Miss Fife was born on the 23rd of July, 1856, near Anoka, Minnesota. She graduated from Pillsbury Academy in 1883 and was appointed by the American Baptist Foreign Missionary for service in Japan in 1887.

She rendered twelve years of service in Japan, her first term being spent in Sendai, and her second in Tokyo.

Miss Fife was unable to return to Japan after her second furlough, but instead accepted appointment by the Woman's American Baptist Home Mission Society and founded the now flourishing home for Japanese women in Seattle. Later she went to Los Angeles, where she worked among the Japanese children and young women.

Miss Fife died in the Baptist Home at Alhambra, California, on the 15th of September, 1930, from an attack of heart disease.

### **GALEN FISHER, JR.**

Galen Fisher, Jr. was born on the 22nd of April, 1903, in Tokyo, the son of Mr. and Mrs. Galen M. Fisher, who were for many years connected with the Y.M.C.A. in Japan.

He attended the American School, when it was located in Tsukiji and later graduated from Swathmore College.

He was a member of a business management organization in Philadelphia, and was unmarried.

He was taken ill in the middle of December as a result of a slight injury to his ankle. Blood poisoning set in which failed to respond to an operation and blood transfusions. He died on the 22nd of January, 1932, in Pleasantville, N.Y. He was the oldest of the four Fisher children.

### **MRS. ELIZABETH DOREMUS IMBRIE.**

Elizabeth Doremus Jewell was married, on the 9th of September, 1873, to Rev. Wm. M. K. Imbrie. Together they sailed for Japan on the 1st of September, 1875 to join the Japan Mission of the Presbyterian Church in the U.S.A.

Until they were honorably retired in 1928 their work was in Tokyo. Dr. Imbrie died on the 4th of August, 1928. Mrs. Imbrie passed away on the 20th of March, 1931, at the home of their son in Newburgh, New York.

### **MRS. FLORENCE WHITE JAMES.**

Florence White was born at Amherst, Mass. on the 24th of January, 1845. She arrived in Japan on the 24th of February, 1888, under the auspices of the American Board of Foreign Missions, and was located at Kyoto until the 16th of July, 1891.

She was later transferred to the Mission in Mexico, arriving at Guadalajara on the 18th of November, 1892. She retired from that Mission in 1895, and later married Dr. J. H. James of Mankato, Minn. Her death occurred at Mankato.

### **MISS A. CAROLINE MACDONALD, LL. D.**

Miss Macdonald, born in Wingham, Ontario, Canada, was called to Japan in 1904 at the request of a group of Japanese and foreign women who felt the need of establishing Y.W.C.A. work among the students who were then coming into Tokyo in great numbers for higher education.

Miss Macdonald, as the first National Secretary of the Movement, during her ten years of service laid deep and enduring foundations, but a tragedy then occurred which changed her whole life, and with it began that extraordinary career among the prisoners which has made her so outstanding a figure in the Christian enterprise of Japan and of the world. For this amazing and unique service she received from the Emperor of Japan the Sixth Order of the Sacred Treasure, and in 1924 the Department of Justice presented her with a gold cup bearing the Imperial Crest.

In 1925 her *Alma Mater*, the University of Toronto, conferred upon her the honorary degree of LL.D., the first woman to receive that distinction. Dr. Macdonald left Japan on the 30th of May and passed away at her home, in London, Ontario, the 18th of July, 1931.

### REV. JOHN CALDWELL CALHOUN NEWTON, D. D.

Dr. Newton was born in the state of South Carolina, U. S. A., on the 25th of May, 1848, and died at the home of his daughter, Mrs. E. M. Underwood, in Atlanta, Georgia, U. S. A., on the 10th of Nov., 1931, having survived Mrs. Newton by nearly three years.

When a mere youth he served as a soldier in the Confederate army. He was educated at the Kentucky Military Institute and at Johns Hopkins University, Baltimore, Md., and received the honorary degree of D. D. from Wofford College, South Carolina. He was ordained as a minister of the Methodist Episcopal Church, South, in 1874, and served from that time until 1888 in the regular pastorate in America.

He came to Japan as a missionary of the same church in 1888, and served as a teacher, for one year, in Union Methodist Theological Seminary in Tokyo. When the Kwansei Gakuin was established in Kobe, in 1889, he was transferred to that institution, and became the dean of the theological department. From that time until his retirement in 1923, at the age of 75, with a break of about seven years (1897-1904), due first to his own illness and

afterwards to that of Mrs. Newton his work was at Kwan-sei Gakuin, where he served for many years as dean of the theological department, and for years as president of the whole school. On retiring from his work in Japan he was granted "The Blue Ribbon of Merit", by the Emperor, for his contribution to education in the Japanese Empire.

His greatest work was his contribution to ministerial education in Japan, many of the ablest leaders of the Japan Methodist Church having been trained under his guidance.

After his return to America, he continued to preach, lecture and write, until a few days before his death, refusing to allow himself to "slump" physically, mentally or spiritually. By his fine Christian character, his ability and his diligence he stood for the best in modern life and in the missionary body in Japan.

### MISS HANNAH RIDDELL.

Miss Riddell was born in London, England, in 1855, and came to Japan in 1890. She passed away at her home in Kumamoto on the 3rd of February, 1932.

She was a true philanthropist and the pioneer in Relief Work for Lepers in Japan. The terrible conditions in which she found them living, neglected and unprotected, led her to devote her life and fortune to their consolation and care. For over 40 years she continued as a faithful servant to these afflicted people.

The Hospital of the Resurrection of Hope was established with her own funds and aid she obtained from friends in England and Japan, and her work for the betterment of these afflicted ones brought the situation to the attention of the Government, and her hospital was the first to be recognized by the Imperial Family with a grant of money.

She is said to have taken care of 1660 lepers, there being 100 in the hospital at the time of her death. It was also a work international in type as Chinese, Koreans and Americans have found relief and care within its walls.

Miss Riddell's work received a great impetus when she was honoured, in 1906, for her work, by the Emperor, Meiji



Tennō, with the decoration of the Order of the Blue Ribbon. Later, in 1924, the Sixth Class Order of the Sacred Treasure was bestowed upon her. At the news of her death the Empress Dowager and the Empress were pleased to honor her with a grant for religious service in view of her long years of relief work for lepers. To her self-sacrificing, devoted love, courage and faithful service is due the present progress of such relief work throughout this land, and also the hope arises that in the future this curse may be exterminated from Japan.

### HUBERT C. SARVIS.

Hubert C. Sarvis was born to Mr. and Mrs. David Sarvis on a farm in Emington, Illinois, on the 13th of September, 1883. He passed away at his home in Tomio, Nara Ken, Japan on the 30th of September, 1931.

He was educated in the Public Schools of South Dakota and graduated from Drake University, Des Moines, Iowa. After graduation he taught in the Public Schools of South Dakota and Wyoming from 1911 to 1917.

On hearing of the need of someone to assist in the English teaching of the Osaka Eigo Gakkō (Osaka Christy Institute) he came to Osaka in 1919, where he labored as a teacher and friend for 12 years. He also taught in a number of other institutions in Osaka and vicinity.

Seven years ago he married Miss Amy Jean Robison, also a teacher in the Osaka Eigo Gakkō, and three daughters have blessed their union.

The year following their marriage, while on a short furlough in America, a serious physical trouble developed and despite operations and very careful treatment, which prolonged his life but failed to cure him, he came to his end smiling although in the midst of severe suffering.

He lived the "simple life" of real self-abnegation and left a strong impression of the value of the love of Jesus Christ in the hearts of many of the pupils who attended his Bible classes.

In addition to his wife and three daughters he is survived by two brothers and his beloved step-mother.

**CARL SNEYD.**

Carl Sneyd, born on the 7th of March, 1911, in Edmonton, Alberta, Canada, was the younger son of Mr. and Mrs. H. S. Sneyd who, for sixteen years, were connected with the Y. M. C. A. in Japan.

Carl attended the American School in Tokyo until he was sent home under the doctor's orders in June of 1926. After many examinations he underwent an operation for sinus infection in August of 1927, after which, for a time, he seemed to improve in health. His disease was finally diagnosed as bronchiectasis, for which nothing could be done. To the very end he fought with a brave spirit, uncomplaining and bright amidst much suffering, never speaking of his illness himself and wanting others to follow his example. His brave fight will always be an inspiration to those who knew him. He died on the 24th of December, 1931 in Toronto, Ontario, Canada.

**MISS HELEN LOUISE TETLOW.**

Miss Tetlow was born on the 17th of March, 1874, and during her earlier years, after reaching maturity, she did work as a librarian. Her intense religious life, though by no means of the Puritan type though she was a New Englander, did not find in this occupation the opportunity for work for the Master that she craved. So in 1909 she came to Japan under the auspices of the American Episcopal Mission and was stationed at Kanazawa, which was destined to be her main field of labor in Japan and one which she loved loyally.

Ill health prolonged her first furlough to some three years, but she was determined to return and in 1916 she was sent to Tsu for a short time and from there to Fukui, in 1917. But her heart was in Kanazawa and she was very, very happy when she was sent to that city again in 1922. Here she remained until the end.

Her personal religious life was very deep and real, with some inclination toward convent life, though she often said that she could never be a real nun as she liked fun and bustle too well. However, she became an associate mem-

ber of the order of St. Ann, and often spent her summer vacation at the convent of this organization in Kuling, China, where she gained both physical and spiritual strength and refreshment. She had advanced far enough to receive her "habit" before she died, and was buried in it.

Death occurred from hemorrhage of the brain, on the 21st of August, 1931, just as she would have liked it to do, quickly with no suffering or prolonged illness, in the midst of an active life among the sisters whom she loved, and at the Convent of St. Ann, Kuling, where she had spent so many happy hours. Her body lies in the beautiful Kuling Cemetery.

### MISS EDITH MARY TRENT.

Miss Trent was born in Canada on the 26th of October, 1864. She took her training in Christian work at Trinity Church, Toronto, where she had a long and valuable experience.

She came to Japan October, 1894 as a member of the Canadian Church Missionary Society, which afterwards became a part of the Missionary Society of the Church of England in Canada. Her first field of work in Japan was in the Habashita district of Nagoya, in connection with St. James Church, and in this field she worked continuously, with the usual breaks for furlough, until her retirement at the age limit in 1929. She was essentially an evangelistic missionary, living and teaching the Gospel.

The following year she returned to Japan, a superannuated missionary, to serve as house-mother in the proposed T. B. Sanatorium of the Canadian Mission, a position for which her knowledge of Japanese language and ways, and sympathetic love for her Japanese sisters, eminently fitted her.

Another year of evangelistic work among her own people in Nagoya, while the Sanatorium was preparing, ended in illness at Gotemba in September, 1930, followed by her death in Nagoya on the 9th of December of the same year.

The Church with which she had worked for so many years took the responsibility of arranging and paying for

her funeral, and she was laid to rest among "her own people" in the plot she herself had bought some years before in Yagoto Cemetery.

---

PART V

DIRECTORIES

AND

STATISTICS





## Part V

# DIRECTORIES AND STATISTICS

---

### ENGLISH SPEAKING CONGREGATIONS IN JAPAN

#### 1. KOBE

**ALL SAINTS CHURCH** (Anglican-American Episcopal) Tor Hotel Road, Kobe.

**Chaplain**, Rev. J. C. Ford, M. A., 53 Naka Yamate Dori, 3 Chome.

**Regular Services :**

8:00 a. m. Holy Communion.  
9:45 a. m. Children's Service.  
11:00 a. m. Matins and Sermon.  
11:45 a. m. Holy Communion.  
6:00 p. m. Evensong and Sermon.

(Wednesdays and Fridays, 7 a. m., Holy Communion)

**KOBE UNION CHURCH**, 34 Ikuta Cho, 4 Chome, (Near Kano Cho, 2 chome, car stop, Kobe).

**Acting Pastor**, Rev. W. J. M. Cragg, D. D., Kwansei Gakuin, Nishinomiya.

**Secretary**, Mr. G. H. Vinall, 95 Yedo Machi.

**Treasurer** : Mr. H. E. Beatty, 25 Nakashima Dori, 3 chome.

**Sunday School Supt.** Mr. Paul Eckel.

**President Women's Auxiliary**, Mrs. J. MacDonald Smith.

**Regular Services :**

9:45 a. m. Sunday School.  
11:00 a. m. Morning Worship.  
6:00 p. m. Evening Worship.  
7:30 p. m. (Thursday) Prayer Meeting.

(The First Sunday of each month—the Lord's Supper).

#### 2. TOKYO

**HOLY TRINITY CHURCH** (American Episcopal) Aoyama 1 chome, Tokyo.

**Chaplain** : Rev. Harold C. Spackman, (in the Church compound.)

**Regular Services :**

8:00 a. m. Holy Communion.  
11:00 a. m. Morning Prayer and Sermon, (2nd, 4th, & 5th Sundays).  
11:00 a. m. Holy Communion. (1st & 3rd Sundays.)  
10:00 a. m. Sunday School.  
5:30 p. m. Evensong.

(Thursdays and Saints' Days, Holy Communion at 7:30 a. m.).

**ST. ANDREW'S CHURCH** (Anglican) Igura 1 chome, Shiba Park, Tokyo.

**Chaplain** : Rev. F. E. Mercer, B. D., 8 Sakae Cho, Shiba.

**Chairman of Church Council** : H. E. The British Ambassador.

**Secretary**, Mr. G. S. Carey.

**Treasurer**, Mr. J. L. Graham.

**Regular Services :**

8:00 a. m. Holy Communion.

11:00 a. m. Morning Prayer and Sermon.

5:30 p. m. Evening Prayer.

(Thursdays and Saints' Days, Holy Communion at 7:00 a. m.).

**TOKYO UNION CHURCH** 5 Onden, Aoyama, Tokyo, (Meiji Jingu Dori).

**Acting Minister** : Rev. E. T. Iglehart, D. D., 6 Aoyama Gakuin, Tokyo.

**Clerk of the Board** : Mr. J. P. Grant, 5 Sakurayama, Higashi Nakano.

**Treasurer** : Mr. F. S. Thomas, 665 Marunouchi Bldg., Tokyo.

**Supt. Church School** : Mrs. G. E. Bott, 23 Kami Tomizaka Cho, Koishikawa.

**Pres. Women's Society**, Mrs. T. A. Young, 257 Nakazato, Taki-nogawa.

**Regular Services :**

2:45 p. m. Church School.

4:00 p. m. Service of Worship.

(During July & August, Vespers at 5:00 p. m.).

### 3. YOKOHAMA

**CHRIST CHURCH**, (British-American Episcopal) 243 Bluff, Yokohama.

**Chaplain** : Rev. G. E. Bucknill, M. A., (absent)

**Acting Chaplain** : Rt. Rev. S. Heaslett, 255-B, Bluff.

**Chairman of the Board** : Mr. E. Hamilton Holmes, C. M. G.

**Secretary** : Mr. W. H. L. Warrener.

**Treasurer** : Mr. H. A. Chapman.

**Regular Services :**

8:00 a. m. Holy Communion.

9:45 a. m. Children's Service (except in the summer).

10:45 a. m. Morning Prayer & Sermon.

11:40 a. m. Holy Communion (1st & 3rd Sundays).

6:00 p. m. Evening Prayer & Sermon. (except in the summer).

(On Saints' Days, Holy Communion at 7.00 a. m.).

**YOKOHAMA UNION CHURCH**, 66-B Bluff, Yokohama.

**Pastor** : Rev. Harold W. Schenck, (residence at the Church).

**Treasurer** : Mr. Charles E. Emery, 96 Yamashita Cho.

**Chairman of the Board** : Rev. R. H. Fisher, 1327 Minami Ota Machi.

**Secretary of the Board** : Mr. J. H. Covell, 1327 Minami Ota Machi.

**Pres. Woman's Auxiliary** : Miss Mary Tracy.

**Regular Services :**

9:30 a. m. Bible School.

11:00 a. m. Morning worship.

(The Sacrament of the Lord's Supper is observed on the 2nd Sunday of October, January, and April, and the 4th Sunday of June.)

(In addition to the above, services are held in English each Sunday in Osaka, Kyoto, Nagoya.)

# CHRISTIAN EDUCATIONAL INSTITUTIONS

*Howard D. Hannaford.*

This List is classified as follows :—

- I. Universities
- II. Colleges
  - A. For Men
  - B. For Women (Semmon Bu of Koto Jo Gakko included)
- III. Theological Schools
  - A. For Men (Coeducational included)
  - B. For Women (Bible Training Schools included)
- IV. Normal Schools
  - A. For Men (See also under II A)
  - B. For Women (Teacher Training and Kindergarten Training Schools included)
- V. Middle Schools
  - A. For Boys (Chuto Gakko)
  - B. For Girls (Koto Jo Gakko)
- VI. Night Schools
- VII. Special Schools
- VIII. Primary Schools
- IX. Kindergartens

Note—The initials, given after the name of each institution, are taken from the List of Mission Boards and Churches in this volume and are used to indicate the Church and Mission, to which the school is related, either officially or informally.

## I. UNIVERSITIES

- Doshisha Dai Gaku, KK ABCFM**  
Imadegawa Dori, Karasumaru Higashi Iru, Kyoto.  
Rev. Gintaro Daikuhara, D. D., President.  
Department of Literature and Philosophy, Mr. Tetsu Katagiri, Dean.  
Department of Law, Mr. Kaname Hayashi, Dean.  
Preparatory Department, Mr. Masumi Hino, Dean.

- Kwansei Gakuin Dai Gaku, NMK, MES, UCC.**  
Nishinomiya Shigai, Hyogo Ken  
Rev. C. J. L. Bates, D. D., President  
Department of Literature and Law, Rev. H. F. Woodsworth, Dean  
Department of Commerce and Economics, Mr. H. Kanzaki, Dean

- Rikkyo Dai Gaku (St. Paul's University), PE**  
Ikebukuro, Tokyo Fu  
Rt. Rev. C. S. Reifsnider, D. D., President  
Mr. Teijiro Sugiura, Ph. D., Director  
Department of Arts, Rev. Shigeo Kojima, Ph. D., Dean  
Department of Economics, Mr. Shigeharu Kimura, LL. D., Dean

- Tokyo Joshi Dai Gaku (Woman's Christian College), ABF, MEC, PN, RCA, UCC, UCMS**  
Iogi Machi, Tokyo Fu  
Miss Tetsu Yasui, Litt. D., President  
Department of English Literature, Mr. Torao Taketomo, Director  
Department of Japanese Literature, Mr. Kenji Shizui, Director  
Department of Philosophy, Mr. Saburo Funada, Director

## II. COLLEGES

### A. For Men

- Aoyama Gakuin, Koto Gaku Bu NMK MEC**  
Midorigaoka, Shibuya, Tokyo Fu  
Rev. M. Ishizaka, D. D., President, Mr. K. Yabuuchi, Dean
- Doshisha Dai Gaku, Semmon Gakko, Seiji Keizai Bu, KK ABCFM**

- Imadegawa Dori, Karasumaru  
Higashi Iru, Kyoto  
Mr. Monkichi Namba, Dean
- Doshisha Dai Gaku, Koto Shogyo Gakko, KK ABCFM**  
Iwakura Mura, Kyoto Fu  
Mr. Seikichi Nakagawa, Dean
- Kanto Gakuin, Koto Gaku Bu, ABF**  
Minami Ota Machi, Naka Ku, Yokohama  
Rev. Y. Chiba, LL.D., Acting President
- Kwansei Gakuin Dai Gaku, Semmon Gakko, Koto Shogyo Gaku Bu, NMK, MES, UCC**  
Nishinomiya Shigai, Hyogo Ken  
Mr. K. Kanzaki, Dean
- Kwansei Gakuin Dai Gaku, Semmon Gakko, Eibun Gaku Bu, NMK, MES, UCC**  
Nishinomiya Shigai, Hyogo Ken  
Rev. H. F. Woodsworth, Dean
- Meiji Gakuin, Koto Shogyo Gaku Bu, NKK, PN, RCA**  
Shirokane, Shiba Ku, Tokyo  
Mr. Daikichiro Tagawa, President, Mr. C. Ishibashi, Dean
- Meiji Gakuin, Koto Gaku Bu, NKK, PN, RCA**  
Shirokane, Shiba Ku, Tokyo  
Mr. Daikichiro Tagawa, President, Rev. K. Sasao, Ph.D., Dean
- Seinan Gakuin, Koto Gaku Bu, SBC**  
Nishi Shin Machi, Fukuoka  
President
- Tohoku Gakuin, Koto Gaku Bu, NKK, RCUS**  
1 Rokken Cho, Sendai  
Rev. D. B. Schneder, D.D., LL.D., President,  
Mr. Teizaburo Demura, Ph.D., Dean
- B. For Women (Semmon Bu of Koto Jo Gakko Included)**
- Aoyama Gakuin, Koto Jo Gakko, Senko Ka (Household Economics), NMK, MEC**  
Midorigaoka, Shibuya, Tokyo Fu  
Miss A. B. Spowles, Dean
- Baika Joshi Semmon Gakko, KK**  
Toyonaka Cho, Osaka  
Rev. Kikujiro Iba, President
- Doshisha Women's College, KK, ABCFM**  
Imadegawa Dori, Karasumaru  
Higashi Iru, Kyoto  
Miss Michi Matsuda, Dean
- Ferris Waei Jo Gakko (Ferris Seminary), Junior College Department, RCA**  
178 Yamate Cho, Yokohama  
Rev. L. J. Shafer, Principal
- Heian Jo Gakko (St. Agnes' School), Semmon Bu, NSK**  
Shimotachiuri, Muro Machi, Kyoto  
Rev. Kishiro Hayakawa, D.D., Principal
- Hokusei Jo Gakko, Senko Ka (English and Household Economics), PN**  
Minami 5 Jo, Nishi 17 Chome, Sapporo  
Miss Alice M. Monk, Principal
- Kinjo Joshi Semmon Gakko, NKK, PS**  
4 Chome, Shirakabe Cho, Higashi Ku, Nagoya  
Mr. Yoichi Ichimura, Principal
- Kobe Jo Gakuin (Kobe College), ABCFM**  
4 Chome, Yamamoto Dori, Kobe  
Miss Charlotte DeForest, L. H. D., President  
Mr. Heiji Hishinuma, Dean
- Kwassui Joshi Semmon Gakko, NMK, MEC**  
13 Higashi Yamate, Nagasaki  
Miss Anna Laura White, Principal; Mr. Keizo Okabe, Dean
- Miyagi Jo Gakko, Senko Ka (Music and Household Economics), NKK, RCUS**  
168 Higashi Sanban Cho, Sendai  
Rev. Carl D. Kriete, Principal
- Tokyo Joshi Dai Gaku (Woman's Christian College), Junior College, ABF, MEC, PN, RCA, UCC, UCMS**  
Iogi Machi, Tokyo Fu  
Mr. Goro Ishihata, Director
- Tokyo Joshi Dai Gaku (Woman's Christian College), Semmon Bu (English, Japanese Literature, Mathematics), ABF, MEC, PN, RCA, DCC, UCMS**  
Iogi Machi, Tokyo Fu  
Miss Tetsu Yasui, Litt. D., President

## III. THEOLOGICAL SCHOOLS

## A. For Men (Coeducational Included)

**Aoyama Gakuin, Shin Gaku Bu,**  
NMK, EC, MEC, UCC, UCMS  
Midorigaoka, Shibuya, Tokyo Fu  
Rev. Y. Abe, Dean

**Chuo Shin Gakko, PN, PS**  
3, 1 Chome, Kumochi Cho, Kobe  
Rev. S. P. Fulton, D. D., President

**Doshisha Dai Gaku, Shin Gakka,**  
KK, ABCFM, UB  
Imadegawa Dori, Karasumaru  
Higashi Iru, Kyoto  
Rev. Keiji Tominomori, Dean

**Ikoma Seisho Gakuin, JAM**  
Tawaraguchi, Ikoma, Ikoma  
Gun, Nara Ken  
Rev. Leonard W. Coote, Principal

**Kanto Gakuin, Shin Gaku Bu,**  
ABF  
Minami Ota Machi, Naka Ku,  
Yokohama  
Rev. Y. Chiba, LL. D., Acting  
Dean

**Kwansei Gakuin Dai Gaku, Shin Gaku Bu, NMK, MES, UCC**  
Nishinomiya Shigai, Hyogo Ken  
Rev. M. Hori, Dean

**Nihon Ruteru Shin Gaku Semmon Gakko, LCA**  
921 Shimosaginomiya, Nogata  
Machi, Tokyo Fu  
Rev. Edward T. Horn, D. D.,  
President

**Nihon San Iku Gakuin, SDA**  
Kanno Mura, Kimitsu Gun,  
Chiba Ken  
Mr. Andrew N. Nelson, Principal

**Nihon Shin Gakko, NKK**  
100 Tsunohazu, Yodobashi  
Machi, Tokyo Fu  
Rev. M. Kawazoe, President

**Salvation Army Officers' Training School, SA**  
38 2 Chome, Jingu Dori, Shibuya  
Machi, Tokyo Fu  
Commissioner Gunpei Yamamuro, Principal

**Soikokai Shin Gakuin, NSK**  
1612 Ikebukuro, Tokyo Fu  
Rev. Kichinosuke Ochiai, President

**Seinan Gakuin, Shin Gaku Bu,**  
SBC  
Nishi Shin Machi, Fukuoka  
Rev. G. W. Bouldin, D. D.,  
President

**Seisho Gakuin, OMS**  
391 Kashiwagi, Yodobashi  
Machi, Tokyo Fu  
Rev. Juji Nakata, Principal

**Tainan Theological College, EPM**  
Tainan, Formosa  
Rev. W. E. Montgomery, President

**Theological College, PCC**  
Tamsui, Formosa  
Rev. James Dickson, Principal

**Tohoku Gakuin, Shin Gaku Bu,**  
NKK, RCUS  
13 Minami Machi Dori, Sendai  
Rev. E. H. Zaugg, Ph. D., Dean

## B. For Women (Bible Training Schools Included)

**Aoba Jo Gakuin (Church Training School for Mission Workers), PE**  
69 Moto Yanagi Cho, Sendai  
Deaconess A. L. Ranson, Principal

**Aoyama Gakuin, Shin Gaku Bu, Joshi Bu, NMK, MEC, UCC**  
Midorigaoka, Shibuya, Tokyo Fu  
Miss Harriet J. Jost, Associate  
Dean

**Baptist Woman's Bible School,**  
ABF  
50 1 Chome, Minami Dori,  
Moto Imasato Cho, Higashi  
Yodogawa Ku, Osaka  
Miss Ann Kludt, Acting Principal

**Kobe Women's Evangelistic School, ABCFM, KK**  
Kobe Church, 118 6 Chome,  
Shimo Yamate Dori, Kobe  
(Temporary Address)  
Miss Eleanor Wilson, Principal

**Kyoritsu Joshi Shin Gakko, NKK WU**  
212 Yamate Cho, Yokohama  
Miss Susan A. Pratt, Principal

**Lambuth Training School for Christian Workers, MES**  
Ishigatsuji Cho, Tennoji ku,  
Osaka  
Miss Margaret M. Cook, Acting  
President

**Nihon Joshi San Iku Gakuin, SDA**  
171 Amanuma, Suginami Machi,  
Tokyo Fu  
Mr. T. H. Okohira, Principal

**Seishi Jo Gakuin** (Training School  
for Women Workers of the  
Church) NSK CMS  
Sarushinden, Ashiya, Hyogo  
Ken  
Miss E. A. Lane, Principal

**Tokyo Bible School, EC**  
84 Sasugaya Cho, Koishikawa  
Ku, Tokyo  
Miss Susan M. Bauernfeind,  
Principal

**Women's Bible School, EPM**  
Tainan, Formosa  
Miss J. A. Lloyd, Principal

**Women's Bible School, PCC**  
Tamsui, Formosa  
Miss Alma Burdick, Principal

#### IV. NORMAL SCHOOLS

##### A. For Men (See also under II A)

**Aoyama Gakuin, Koto Gaku Bu,**  
Shihan ka, NMK, MEC  
Midorigaoka, Shibuya, Tokyo Fu  
Mr. K. Yabuuchi, Dean

**Doshisha Dai Gaku, Semmon  
Gakko, Eigo Shihan Bu, KK**  
ABCFM  
Imadegawa Dori, Karasumaru  
Higashi Iru, Kyoto  
Mr. Yahei Motomiya, Dean

##### B. For Women (Teacher Training and Kindergarten Schools Included)

**Aoba Jo Gakuin, PE**  
69 Moto Yanagi Cho, Sendai  
Deaconess A. L. Ranson, Principal

**Glory Kindergarten Training  
School, KK, ABCFM**  
5 Chome, Nakayamate Dori,  
Kobe  
Miss Kiso Wakuyama, Principal

**Kindergarten Teachers' Training  
School, EC**  
84 Sasugaya Cho, Koishikawa  
Ku, Tokyo  
Miss Gertrud E. Kuecklich,  
Principal

**Lambuth Training School for  
Christian Workers, NMK,  
MES**

**Ishigatsuji Cho, Tennoji Ku,**  
Osaka  
Miss Margaret M. Cook, Acting  
President

**Ryuyo Kindergarten Training  
School, NSK, MSCC**  
5 1 Chome, Shirakabe Cho,  
Higashi Ku, Nagoya  
Miss N. F. J. Bowman, Principal

**Tokyo Kindergarten Training  
School, ABF**  
101 Hara Machi, Koishikawa  
Ku, Tokyo  
Miss Kiku Ishihara, Principal

**Toyo Eiwa Jo Gakko, Kindergarten  
Training School, UCC**  
8 Toriizaka, Azabu Ku, Tokyo  
Miss F. Gertrude Hamilton,  
Principal

#### V. MIDDLE SCHOOLS

##### A. For Boys (Chuto Gakko)

**Aoyama Gakuin, Chu Gaku Bu,**  
NMK, MEC  
Midorigaoka, Shibuya, Tokyo  
Fu  
Rev. S. Kawajiri, Dean

**Chinzei Gakuin, Chu Gaku Bu,**  
NMK, MEC  
152 Takenokubo Machi, Nagasaki  
Rev. Noboru Kawasaki, Principal

**Doshisha Dai Gaku, Chu Gaku Bu,**  
KK, ABCFM  
Imadegawa Dori, Karasumaru  
Higashi Iru, Kyoto  
Mr. Jinsaku Nomura, Dean

**Kanto Gakuin, Chu Gaku Bu,**  
ABF  
Minami Ota Machi, Naka Ku,  
Yokohama  
Mr. T. Sakata, Dean

**Kwansei Gakuin Dai Gaku, Chu  
Gaku Bu, NMK, MES, UCC**  
Nishinomiya Shigai, Hyogo Ken  
Mr. Y. Manabe, Dean

**Kyushu Gakuin, LCA**  
Oye Machi, Kumamoto  
Rev. Sanro Toyama, D. D.,  
Principal

**Meiji Gakuin, Chu Gaku Bu,**  
NKK, PN, RCA  
Shirokane, Shiba Ku, Tokyo  
Rev. Senji Tsuru, Dean



**Momoyama Chu Gakko**, NSK,  
5 Showa Cho, Naka 3 Chome,  
Sumiyoshi Ku, Osaka  
Rev. G. W. Rawlings, Principal

**Nagoya Chu Gakko**, MP  
17 Chohyuji Machi, Nagoya  
Mr. Katsumi Kimura, Principal

**Rikkyo Chu Gakko** (St. Paul's  
Middle School), PE  
Ikebukuro, Tokyo Fu  
Rev. Shigeo Kojima, Principal

**Sei Gakuin Chu Gakko**, UCMS  
257 Nakazato, Takinogawa, To-  
kyo Fu  
Rev. Yokichi Hirai, Principal

**Seinan Gakuin, Chu Gaku Bu**,  
SBC  
Nishi Shin Machi, Fukuoka  
Mr. K. Sasaki, Dean

**Tainan Presbyterian Middle  
School**  
Tainan, Formosa  
Rev. Edward Band, M. A., Prin-  
cipal

**Tamsui Middle School**, PCC  
Tamsui, Formosa  
Mr. George Mackay, Principal

**Tohoku Gakuin, Chu Gaku Bu**,  
NKK, RCUS  
40 Higashi Niban Cho, Sendai  
Mr. Tadashi Igarashi, Dean

**To-o Gijiku**, NMK, MEC  
2 Shimoshirokane Cho, Hiro-  
saki, Aomori Ken  
Mr. Junzo Sasamori, Principal

**Tozan Gakuin (Steele Academy)**,  
NKK, RCA  
9 Higashi Yamate, Nagasaki  
Rev. Willis G. Hoekje, D. D.,  
Principal

#### **B. For Girls (Koto Jo Gakko)**

**Aoyama Gakuin, Jo Gaku Bu**,  
NMK, MEC  
Midorigaoka, Shibuya, Tokyo Fu  
Miss A. B. Spowles, Dean

**Baika Joshi Semmon Gakko**, Koto  
Jo Gaku Bu, KK  
Toyonaka Cho, Osaka  
Rev. Kikijiro Iba, President

**Baiko Jo Gakuin** (Sturges Semi-  
nary), PN, RCA  
Maruyama Cho, Shimonoseki  
Mr. T. Hirotsu, Principal

**Bishop Poole Memorial Girls'  
High School**, NSK, CMS

5 Chome, Katsuyama Dori,  
Higashinari Ku, Osaka  
Mr. Hiizu Koizumi, Principal

**Doshisha Dai Gaku**, Koto Jo Gaku  
Bu, KK, ABCFM  
Imadegawa Dori, Karasumaru  
Higashi Iru, Kyoto  
Mr. Shinzo Suemitsu, Dean

**Ferris Waei Jo Gakko** (Ferris  
Seminary), RCA  
178 Yamate Cho, Yokohama  
Rev. L. J. Shafer, Principal

**Fukuoka Jo Gakko**, NMK, MEC  
Fukuoka  
Miss Harriet Howey, Principal

**Furendo Jo Gakko** (Friends' Girl  
School), AFP  
30 Koun Cho, Mita, Shiba Ku,  
Tokyo  
Mrs. Toki Tomiyama, Principal

**Hinomoto Jo Gakko**, ABF  
50 Shimotera Machi, Himeji  
Mr. Kenbi Yamamoto, Principal

**Heian Jo Gakko** (St. Agnes'  
School), NSK  
Shimotachiuri, Muro Machi,  
Kyoto  
Rev. Kishiro Hayakawa, Prin-  
cipal

**Hirosaki Jo Gakko**, NMK, MEC  
Hirosaki, Aomori Ken  
Mrs. Masago Nakagawa, Prin-  
cipal

**Hokuriku Jo Gakko**, PN  
10 Kakinokibatake, Kanazawa  
Mr. Shoshichi Nakazawa, Prin-  
cipal

**Hokusei Jo Gakko**, PN  
Minami 5 Jo, Nishi 17 Chome,  
Sapporo  
Miss Alice M. Monk, Principal

**Iai Jo Gakko**, NMK, MEC  
29 Yunokawa Dori, Hakodate  
Miss Alice Cheney, Principal

**Joshi Gakuin**, NKK, PN  
33 Kami Niban Cho, Kojimachi  
Ku, Tokyo  
Miss Tami Mitani, Principal

**Joshi Sei Gakuin**, CC  
Nakazato, Takinogawa, Tokyo  
Fu  
Rev. Yokichi Hirai, Principal

**Kinjo Joshi Semmon Gakko**,  
NKK, PS  
4 Chome, Shirakabe Cho, Higa-

- shi Ku, Nagoya  
Mr. Yoichi Ichimura, Principal
- Kobe Jo Gakuin** (Kobe College),  
Koto Jo Gaku Bu, ABCFM  
4 Chome, Yamamoto Dori, Kobe  
Mr. Ichizo Kawasaki, Dean
- Koran Jo Gakko**, NSK  
360 Shirokane, Shiba Ku, To-  
kyo  
Miss Shyun Tomita, Principal
- Kwassui Jo Gakko**, NMK, MEC  
13 Higashi Yamate, Nagasaki  
Miss Anna Laura White, Prin-  
cipal
- Kyoai Jo Gakko**, KK  
131 Iwagami Cho, Maebashi  
Rev. Saishi Shiu, Principal
- Kyoritsu Jo Gakko** (Doremus  
School for Girls), WU  
212, Yamate Cho, Yokohama  
Miss Clara D. Loomis, Principal
- Kyushu Jo Gakuin**, LCA  
Murozono, Kumamoto Shigai  
Miss Martha B. Akard, Prin-  
cipal
- Matsuyama Jo Gakko**, KK,  
ABCFM  
65, 3 Chome, Okaido, Matsu-  
yama, Ehime Ken  
Miss Olive S. Hoyt, Principal
- Miyagi Jo Gakko**, Koto Jo Gaku  
Bu, NKK, RCUS  
168 Higashi Sanban Cho, Sendai  
Rev. Carl D. Kriete, Principal
- Oye Koto Jo Gakko**, KK  
642 Kuhonji, Oe Machi, Kuma-  
moto  
Rev. Yasoo Takezaki, Principal
- Rikkyo Koto Jo Gakko** (St. Mar-  
garet's School), PE  
Takaiddo Machi, Tokyo Fu  
Rev. J. H. Kobayashi, D. D.,  
Principal
- Seinan Jo Gakuin**, SBC  
Itozu, Kokura  
Mrs. J. H. Rowe, Principal
- Shizuoka Eiwa Jo Gakko**, NMK,  
UCC  
Nishi Kusabuka, Shizuoka  
Miss Isabel Govenlock, Prin-  
cipal
- Shoin Koto Jo Gakko**, SPG  
Harada, Kobe  
Mr. I. Asano, Principal

- Shokei Jo Gakko**, ABF  
2 Nakajima Cho, Sendai  
Mr. Ukichi Kawaguchi, Ph. D.,  
Principal
- Soshin Jo Gakko**, ABF  
1 of 8 Nakamaru, Kanagawa  
Ku, Yokohama  
Mr. Sekijiro Takagaki, Prin-  
cipal
- Tainan Presbyterian Girls' School**,  
EPM  
Tainan, Formosa  
Miss Jessie W. Galt, Principal
- Tamsui Girls' School**, PCC  
Tamsui, Formosa  
Miss Dorothy Douglas, Prin-  
cipal
- Wilmina Jo Gakko**, PN  
515 Niemon Cho, Tamatsukuri,  
Higashi Ku, Osaka  
Rev. Kinnosuke Morita, Prin-  
cipal

- Yamanashi Eiwa Jo Gakko**, NMK,  
UCC  
Atago Machi, Kofu, Yamanashi  
Ken  
Miss Jane M. Kinney, Acting  
Principal
- Yokohama Eiwa Jo Gakko**  
124 Maita Machi, Yokohama  
Miss Olive I. Hodges, Principal,  
Rev. Kiyoshi Otake, Acting  
Principal

## VI. NIGHT SCHOOLS

- Akunoura Eigo Gakko**, NMK,  
MEC  
198 2 Chome, Akunoura, Naga-  
saki  
Rev. W. W. Krider, Principal
- Doshisha Daigaku, Ya Gakko**,  
Horitsu Gakka, Seiji Gakka,  
Eigo Shihan Bu, KK, ABCFM  
Imadegawa Dori, Karasumaru  
Higashi Iru, Kyoto  
Rev. Gintaro Daikuhara, D. D.,  
President
- Fraser Institute**, NMK, MES  
323 Kokutaiji Machi, Hiroshima  
Rev. J. B. Cobb
- Fukagawa Kaikan Eigo Kai**, ABF  
26 Higashi Daiku Machi, Fuka-  
gawa Ku, Tokyo  
Mr. Tota Fujii, Principal
- Harajuku English School**, ABF  
79 Onden, Sendagaya, Tokyo Fu  
Rev. Teruaki Takahashi, Prin-  
cipal

**Kanto Gakuin English School,**  
ABF  
Minami Ota Machi, Naka Ku,  
Yokohama  
Mr. Tasuku Sakata, Principal

**Katata Night School, OMJ**  
Katata, Omi  
Mr. T. Kawakami, Principal

**Kirisuto Kaikan, CMS**  
4 Chome, Higashigashi Dori,  
Tsukishima, Tokyo  
Miss A. M. Henty, Principal

**Konan Bunka Gakko, UB**  
Higashi Ura, Otsu, Shiga Ken  
Rev. Kiyoshi Yabe, Principal

**Konan Kasei Gakko, UB**  
Nakanosho, Zeze Machi, Otsu  
Shigai, Shiga Ken  
Mrs. Sun Yabe, Principal

**Kyoto Doitsugo Ya Gakko, OAM**  
10 Higashi Machi, Shogoin Cho,  
Kyoto  
Rev. E. Hessel, Principal

**Matsuyama Night School, KK**  
ABCFM  
20 Nagaki Machi, Matsuyama,  
Ehime Ken  
Mr. Sugao Nishimura, Principal

**Mead Christian Center English**  
**Night School, ABF**  
50 1 Chome, Minami Dori, Moto  
Imasato Cho, Higashi Yodo-  
gawa Ku, Osaka  
Miss Margaret Cuddeback, Prin-  
cipal

**Nansokan, Kyoiku Bu, KK,**  
ABCFM  
Nishi Machi, Tottori  
Miss Rosamond H. Clark, Prin-  
cipal

**Nara Eigo Gakko, NSK**  
Nobori Oji Cho, Nara  
Rev. Daijiro Yoshimura

**Negishi English Night School**  
106 Shimo Negishi, Shitaya Ku,  
Tokyo  
Mr. Hanzo Okawara, Principal

**Omi-Hachiman Night School, OMJ**  
Omi-Hachiman  
Mr. K. Hiyama, Principal

**Palmore Institute, NMK, MES**  
23 4 Chome, Kitanagasa Dori,  
Mr. J. S. Oxford, Principal

**Tokyo Bible School, Night School,**  
EC

84 Sasugaya Cho, Koishikawa  
Ku, Tokyo  
Miss Susan M. Bauernfeind,  
Principal

**Tokyo Misaki Tabernacle, ABF**  
4 1 Chome, Misaki Cho, Kanda  
Ku, Tokyo  
Mr. Tota Fujii, Principal

**Yotsuya English School, ABF**  
48 Minami Tera Machi, Yotsuya  
Ku, Tokyo  
Rev. Hajime Watanabe, Prin-  
cipal

## VII. SPECIAL SCHOOLS

**Aomori Joshi Saiho Gakko, PE**  
113 Hashimoto, Ura Machi,  
Aomori

**Carrie McMillan Home (Industri-  
al School), PS**  
180 Takajo Machi, Kochi  
Miss Annie Dowd, Principal

**Hakuaikai Saiho Gakko, ABCFM**  
37 Hanabatake, Okayama  
Mr. Bentaro Ninomiya, Prin-  
cipal

**Kummoin (School for the Blind),**  
NSK, MSCC  
Umegae Cho, Gifu  
Mr. K. Kosakai, Principal

**Meiji Gakuin, Koto Gaku Bu,**  
**Shakaika (Social Service**  
**Training School), NKK, PN,**  
RCA  
Shirokane, Shiba Ku, Tokyo  
Mr. Daikichiro Tagawa, Pres-  
ident

**Nansokan, Kyoiku Bu, (English,**  
**Cooking, Sewing), KK, ABC-**  
FM  
Nishi Machi, Tottori  
Miss Rosamond H. Clark, Prin-  
cipal

**Nursery School, MP**  
566 Nakamura Cho, Yokohama  
Mr. Kiyoshi Otake, Principal

**St. Luke's College of Nursing, PE**  
St. Luke's Medical Center,  
Akashi Cho, Tsukiji, Kyobashi  
Ku, Tokyo  
Mrs. Alice C. St. John, Prin-  
cipal

**Shin Machi Hoikuen, MP**  
Shin Machi, Hamamatsu  
Miss Ethel L. Hempstead,  
Supervisor

**Surugadai Jo Gakuin (Tokyo**  
**Y. W. C. A. School), YWCA**  
 12 Kita Koga Cho, Surugadai,  
 Kanda Ku, Tokyo  
 Miss Taka Kato, Principal

#### VIII. PRIMARY SCHOOLS

**Eiwa Jo Gakko Sho Gakko, MP**  
 124 Maita Machi, Yokohama  
 Mr. Tamotsu Kono, Principal

**Rikkyo Koto Jo Gakko Fuzoku**  
**Sho Gakko, PE**  
 Takaido Machi, Tokyo Fu

Rev. J. H. Kobayashi, D. D.,  
 Principal

**Toyo Eiwa Jo Gakko, Sho Gakko**  
**Bu, UCC**  
 8 Toriizaka, Azabu Ku, Tokyo  
 Miss F. Gertrude Hamilton,  
 Principal

#### IX. KINDERGARTENS

More than 300 Kindergartens  
 In all parts of Japan Connected  
 with many Missions and Churches

## CHRISTIAN SOCIAL INSTITUTIONS

*Toshiko Nishida—Mildred Anne Paine.*

*Note :* Social Work Institutions are grouped according to their Church or Mission affiliation.

Institutions listed in the *No Church Affiliation* group are non-denominational or have connection through trustees and staff with many denominations.

(A is for the person in charge ; B is for the address ; C is for the date of the founding.)

### CHURCH MISSIONARY SOCIETY.

#### 1. Seiai-in (Dispensary).

- A) Dr. Suwa.
- B) 542 Nishiyama, Ikebukuro, Nishi Sugamo-Cho, Tokyo-Shigai.
- C) October, 1925.

#### 2. Tsukishima Kirisuto Ka'kan (Settlement).

- A) A. M. Henty.
- B) Higashi-dori, 4-Chome, Tokyo.
- C) 1927.

### CONGREGATIONAL CHURCH.

#### 1. Ai Sen Takuji-Sho. (Nursery).

- A) Eiko Tomita.
- B) Kita Nitto Cho, Tennoji-Ku, Osaka.
- C) July, 1918.

#### 2. Hoon Kai Inubo Kyuyo Jo. (A resting place for those who are tired. One yen a day with meals).

- A) Kikutaro Matsuno.
- B) Inubogasaki, Choshi, Chiba-Ken.
- C) January, 1909.

#### 3. Imaharu Takuji-Sho. (Nursery).

- A) Tsuru Yoshida.
- B) Taisho-Dori, Emisu-Cho, Imaharu-Shi.
- C)

#### 4. Ishii Kinen Aisen Dan. (Neighbourhood Work).

- A) Shokichi Tomita.
- B) 4 Kita Nitto-Cho, Tennoji-Ku, Osaka.
- C) March 23, 1917.

#### 5. Jomo Koji-in. (Orphanage).

- A) Nao Kaneko.
- B) 149 Iwagami-Cho, Macbashi.
- C) June 30, 1892.

#### 6. Katei Gakko. (Education for Delinquent Children).

- A) Kosuke Tomeoka.
- B) 2617 Nishi Sugamo-Machi, Tokyo.
- C) November, 1899.

#### 7. Katei Gakko Chigasaki Bunko. (Education of Delinquent Children).

- A) Kosuke Tomeoka.
- B) Nanko, Chigasaki-Machi, Kanagawa-Ken.
- C) January, 1923.

#### 8. Katei Gakko Sanabuchi Bunko. (Education of Delinquent Children).

- A) Kosuke Tomeoka.
- B) Hokkaido.
- C) August, 1914.

#### 9. Kobe Joshi Katei Juku. (Dormitory for the Protection of Young People and Consultation on Personal Problems and Employment Intelligence Office).

- A) Tsune Watanabe.

- B) 74 of 7 Naka Yamate-Dori, Kobe.  
C) March 26, 1912.
10. **Kobe Koji-in. (Orphanage).**  
A) Kosuke Tomeoka.  
B) Hokkaido.  
C)
11. **Matsuyama Yagakko. (Night School and Social Center).**  
A) Leeds Gulick.  
B) 20 Nagaki-Cho, Matsuyama-Shi.  
C) January 14, 1891.
12. **Nanso Gakkai.**  
A) A. J. Bennet.  
B) Aza Shinzo, Nishi-Machi, Tottori-Shi.  
C)
13. **Oji Yochi-en. (Nursery).**  
A) Yasuoki Taizumi.  
B) 1281 Shindo, Oji-Machi, Tokyo.  
C) August, 1921.
14. **Okuyama Hakuaiikai. (Dispensary).**  
A) A. P. Adams.  
B) 38 Hanabatake, Okayama-Shi.  
C) February, 1905.
15. **Yodogawa Zen Rin Kan. (Neighborhood Work).**  
A) S. F. Moran.  
B) 33 of 2, Naka-Dori, Honjo, Higashi Yodogawa-Ku, Osaka.  
C) December, 1925.
16. **Yonen Hogokai Yokohama Katei Gakuen. (School for Delinquent Children).**  
A) Sumihiko Arima.  
B) 3124 Mineoka-Cho, Hodegaya-Ku, Yokohama-Shi.  
C) April 1, 1909.
17. **Yonen Hogokai Kosuge Katei Gakuen. (School for Delinquent Children).**  
A) Suizo Arima.  
B) Kosuge, Minami Adachi-Gun, Tokyo-Fu.  
C) June, 1906.

#### FUTABA DOKURITSU CHURCH

1. **Futaba Hoiku-en. (Nursery).**  
A) Yoshi Tokunaga.  
B) Moto-Machi, Yotsuya, Tokyo.

C) January, 1900.

2. **Futaba Hoiku-en Bun-en. (Nursery).**  
A) Yuka Noguchi.  
B) Asahi-Machi, Yotsuya, Tokyo.  
C) December, 1916.

#### JAPAN BAPTIST CHURCH.

1. **Fukagawa Kaikan.**  
A) William Axling, Tota Fujii.  
B) 26 Higashi Daiku-Machi, Fukagawa, Tokyo.  
C) September, 1924.
2. **Kirisuto Kyo Mead Shakai Kan. (Social Center).**  
A) Ann M. Kludt.  
B) Imasato-Cho, Higashi Yodogawa-Ku, Osaka.  
C) April 14, 1923.
3. **Tokyo Misaki Kaikan. (Social Center).**  
A) William Axling, Tota Fujii.  
B) 4 of 1 Misaki-Cho, Kanda, Tokyo.  
C) 1908.
4. **Zenshinkan. (Social Center).**  
A) Kazutaka Watanabe.  
B) 319 9-Chome, Kanagawa-Dori, Yokohama.  
C) 1908.

#### JAPAN METHODIST CHURCH.

1. **Ai Kei Gakuen. (A Health Center).**  
A) Mildred Anne Paine.  
B) Motoki, Nishi Arai, Tokyo-Fu.  
C) December 22, 1930.
2. **Ai Rin Dan. (Settlement, Neighborhood House, Relief Center).**  
A) G. E. Bott, Y. Kokita.  
B) 1502 Motokanasugi, Nippori, Tokyo-Fu.  
C) February 1, 1920.
3. **Ai Sei Kan. (Settlement).**  
A) Annie Whitburn Allen.  
B) 47 2-Chome, Kameido, Tokyo.  
C) September 1, 1915.

4. **Dorcas Club Dispensary.**  
A) Pauline Place.  
B) 11 Oura, Nagasaki.  
C)



5. **Kanazawa Ikuji-en.** (Nursery).

- A) S. Matsuoka.
- B) 27 Kami Takasho-Machi, Kanazawa.
- C) July 1, 1905.

6. **Kyoreikan.** (Neighborhood Work).

- A) G. E. Bott, T. Misumi.
- B) 387 Ukeji, Azuma-Cho, Tokyo.
- C) August, 1924.

7. **Nakamura Aiji-en.** (Nursery).

- A) Winifred Draper.
- B) 1290 Nakamura-Cho, Yokohama.
- C) 1899.

8. **Negishi Church Community Center.**

- A) P. G. Price, Masato Shirozu.
- B) 106 Shimo-Negishi, Shitaya-Ku, Tokyo.
- C) 1920.

9. **Otate Takuji-en, and Free Lodging House.**

- A) Mingo Soma.
- B) Otate-Machi, Akita-Gun, Akita.
- C) March, 1916.

10. **Shiritsu Hirosaki Takuji-en.**

- A) Motojiro Yamaka.
- B)
- C) April 21, 1914.

11. **Shirokane Takuji-Sho.** (Day Nursery).

- A) W. R. McWilliams.
- B) 14 Nakatakajo-Machi, Kanazawa.
- C) October 1919.

12. **Shizuoka Home, and Welfare Office.**

- A) L. S. Albright and N. S. Ishimaru.
- B) 55 Nishi Kusabuka-Cho, Shizuoka.
- C) April 5, 1907.

13. **Shizuoka Home Nursery School.**

- A) Lois Lehman.
- B) Eiwa Jo Gakko, Shizuoka.
- C) April, 1930.

14. **Takajo-Machi Creche.**

- A) John B. Cobb.
- B) 323 Kokutaiji-Machi, Hiroshima.
- C)

15. **Friend Sha.**

- A) S. M. Hilburn.
- B) Kobe.
- C) November 1930.

**JAPAN EVANGELICAL CHURCH.**1. **Aisenryo Orphanage.**

- B) Susan M. Bauernfeind.
- B) 72 Sasugaya-Cho, Koishikawa, Tokyo.
- C) October, 1910.

2. **Muko-jima Day Nursery.**

- A) Gertrud E. Kuecklich.
- B) 310 Sumida-Machi, Tokyo.
- C)

**JAPAN RESCUE MISSION.**1. **Rescue Home for Women.**

- A) M. Whiteman.
- B) 162 Kita Yoban-Co, Sendai.
- C)

2. **Rescue Home for Women.**

- A) R. Saville.
- B) 730 Sumiyoshi-Cho, Sumiyoshi-Ku, Osaka.
- C)

3. **Japan Rescue Mission Ikuibu.** (Children's Home).

- A) B. Butler.
- B) Nishitaga-Mura, Natori-Gun, Miyagi-Ken.
- C) April 1, 1924.

**METHODIST PROTESTANT CHURCH.**1. **Nursery.**

- A) Olive I. Hodges.
- B) 566 Nakamura-Cho, Yokohama.
- C)

2. **Tokyo Do Ai Moa Gakko.**

- A) S. Wada.
- B) 2369 Aza Yato, Nakano, Tokyo-Fu.
- C) January, 1906.

**NO CHURCH AFFILIATION.**1. **Ai no Ie.** (Day Nursery & Home for Mothers with Children).

- A) Yaeko Kemuriyama.
- B) 518 Nishigahara, Takinogawa, Tokyo.
- C) November 23, 1923.

2. **Aizawa Takuji-Sho. (Nursery).**
  - A) Michi Nomura.
  - B) 3188 Negishi-Machi, Yokohama.
  - C) February, 1905.
3. **Hakodate Moa-in. (School for the Deaf).**
  - A) Masajiro Sato.
  - B) 87 Moto-Machi, Hakodate, Hokkaido.
  - C) 1895.
4. **Hoku Sei-in. (Relief Work for Orphans and Poor Children, and a Day Nursery).**
  - A) Shinsaku Nakamura.
  - B) Obihiro-Machi, Hokkaido.
  - C) August 10, 1910.
5. **Hyuga Kunmo-in. School for the Blind.**
  - A) Kenji Sekimoto.
  - B) 3197 Kami Beppu, Miyazaki-Ken.
  - C) July, 1910.
6. **Ihai-en. (Private Hospital for Lepers).**
  - A) Hidetoya Wada.
  - B) 956 Shimo Meguro-Machi, Ebara-Gun, Tokyo.
  - C) October 10, 1894.
7. **Iwatsuki Yoji Hoiku-en. (Day Nursery).**
  - A) Asao Ikeno.
  - B) 2484 Iwatsuki, Iwatsuki-Machi, Saitama-Ken.
  - C) May 15, 1917.
8. **Hinode Joji-en. (Home for Girls).**
  - A) I. W. Smith.
  - B) Okuradani, Akashi.
  - C) 1903.
9. **Kyoto Sanin. (A private institution related to Kirisuto Dendo Tai).**
  - A) Reichiro Saeki.
  - B) Naka Choja-Machi Kado, Muromachi-Dori, Kami Kyo-Ku, Kyoto.
  - C) July, 1891.
10. **Kobe Ai Rin Kan. (Work for Ex-Convicts).**
  - A) Asashiro Muromatsu.
  - B) 97 Kusudani-Machi, Hirano, Kobe.
  - C) January, 1898.
11. **Kobe Fujin Dojo-Kai.**
  - A) Nobu Jo.
  - B) 601 Harada, Nada-Ku, Kobe.
  - C) March 6, 1916.
12. **Kobe Yoro-in. (Home for Old People).**
  - A) Sukewaki Nishimura.
  - B) 15 of 2 Tsuyuno-Machi, Kobe.
  - C) January 1, 1899.
13. **Maebashi Ai Rin Kan. (Free Lodging House, Home for Old People).**
  - A) Kumazo Tamabe.
  - B) 440 Mimata, Maebashi-Shigai.
  - C) February 16, 1903.
14. **Nagasaka Home.**
  - A) S. R. Courtice.
  - B) 8 Toriizaka, Azabu, Tokyo.
  - C) 1894.
15. **Nihon Kenko Kai. (Free Dispensary for the Poor).**
  - A) Itsuo Ohashi.
  - B) 39 Tanakaseki Tamachi, Kamikyo-Ku, Kyoto.
  - C) May 1, 1910.
16. **Nihon M. T. L.**
  - A) Masakane Kobayashi.
  - B) Tokyo Y.M.C.A., 3 of 3 Mitoshiro-Cho, Kanda, Tokyo.
  - C) November, 1925.
17. **Nihon Rowa Gakko. (Oral School for the Deaf).**
  - A) Mrs. A. K. Reischauer.
  - B) Kitazawa-Mura, Ebara-Gun, Tokyo.
  - C) April 28, 1920.
18. **Oguni San-in. (A private institution connected with Kirisuto Dendo Tai).**
  - A) Tsumiharu Oguni.
  - B) Hon Machi, Himeji-Shi.
  - C) September, 1925.
19. **Osaka Han Ai Fushoku Kai (Day Nursery).**
  - A) Matsutaro Fujimoto.
  - B) 229 Hayashi Tera Machi, Higashi Nari Ku, Osaka.
  - C) May, 1896.
20. **Rakusei Hospital for Lepers.**
  - A) M. Fukushima.
  - B) Akashi, Hyogo.
  - C)

21. **Sendai Kirisutokyo Ikuji-in.** (Day Nursery).
  - A) Koya Kitano.
  - B) 160 Kita Yoban-Cho, Sendai, Miyagi-Ken.
  - C) February 27, 1896.
22. **Shirakawa Gakuen.** (School for Delinquent Children).
  - A) Ryokichi Wakita.
  - B) Kita Takagamine, Atago-Gun, Kyoto.
  - C) July, 1909.
23. **Suzuran-en.** (Hospital for Lepers).
  - A) Chiyo Mikami.
  - B) Takijirigahama, Kusatsu, Gumma-Ken.
  - C) November 21, 1924.
24. **Yokohama Kummo-in.** (School for the Blind).
  - A) Gideon F. Draper.
  - B) 3413 Takenomaru, Negishi-Machi, Naka-Ku, Yokohama.
  - C) September 26, 1889.

**OMI MISSION** (Opened March 8, 1918)

1. **Omi Sanatorium.**
  - A) K. Onuma, resident physician.
  - B) Kitano-Cho, Omi-Hachiman.
  - C) June 1, 1918.
2. **Personal Problems Conference Office.**
  - A) M. Uchizumi.
  - B) Omi Hachiman Y. M. C. A., Omi Hachiman.
3. **Seiyuen Playground and Children's Clinic.**
  - A) Makiko Vories.
  - B) Omi Hachiman.

**PRESBYTERIAN—REFORMED CHURCH.** (Nihon Kirisuto Kyokai).

1. **Gyosei Toshio Kan.** (Library Work).
  - A) Mr. Ihara.
  - B) Tadaumi-Machi, Hiroshima-Ken.
  - C) January, 1927.
2. **Hikari no Sono Hoiku Gakko.**
  - A) Toyohiko Kagawa.
  - B) 6 Yonchome, Higashi Komagata, Honjo, Tokyo.
  - C) January, 1923.

3. **Tokyo Kasei Senshu Gakko.** (A Sewing School).
  - A) Nobuko Ogawa.
  - B) 6 Yonchome, Higashi Komagata, Honjo, Tokyo.
  - C) September, 1928.
4. **Iesu Dan Yuai Kyusai-jo.** (Dispensary).
  - A) Toyohiko Kagawa.
  - B) 5 of 5 Azuma-Dori, Fukiai, Kobe. Also of 5 Goban-Cho, Uegogo, Kobe.
  - C) August 27, 1918.
5. **Iwate Yoiku-in, & Iwate Yoro-in.** (Nursery & Old People's Home).
  - A) Genpachi Ohara.
  - B) 200 Kagano, Morioka.
  - C) July 6, 1906.
6. **Kirisuto Kyo Dendo Gikai.** (Free Dispensary).
  - A) Yoshiro Toyama.
  - B) 8 Dai-Machi, Ichigaya, Ushigome, Tokyo.
  - C) June 28, 1906.
7. **Kirisuto Kyo Reiko Kai.** (Relief for Lepers).
  - A) Mr. Miyake.
  - B) Oshima Ryoyo-jo, Iohara-Mura, Kita-Gun, Kagawa-Ken.
  - C) November 12, 1914.
8. **Koto Shohi Kobai Kumiai.**
  - A) Toyohiko Kagawa.
  - B) 6 Yonchome, Higashi Komagata, Honjo, Tokyo.
  - C) April 18, 1925.
9. **Kyumin Kyugo.** (Relief Work for the Poor).
  - A)
  - B) Kitagata-Machi, Yama-Gun, Fukushima-Ken.
  - C)
10. **Nakanogo Shichiko Shinyo Kumiai.**
  - A) Daikichiro Tagawa.
  - B) 6 Yonchome, Higashi Komagata, Honjo, Tokyo.
  - C) June 14, 1928.
11. **Nihon Ikuji-in.** (Protection of Children).
  - A) Kiko Igarashi.
  - B) Kano-Machi, Gifu-Shi.
  - C) May, 1895.
12. **Omiya Yochi Kai.** (Day Nursery).

- A)  
B) 3608 Naka-Cho, Omiya-Machi, Saitama-Ken.
- C)
- 13.. **Raihyo Bokumetsu Undokai.** (Relief Work for Lepers).  
A)  
B) Ruri Koji, Mukojima, Tsushima-Machi, Aichi-Ken.  
C)
14. **Reimei Ryo & Kojitsu Ryo.**  
A) Toyohiko Kagawa.  
B) 44 of 1 Ishiwara-Machi, Honjo, Tokyo.  
C) December 15, 1924.
15. **Sapporo Ikuji-en.** (Day Nursery & Orphanage).  
A) Masao Arita.  
B) Nakajima Koenchi, Sapporo, Hokkaido.  
C) August, 1906.
16. **Shikanjima Settlement & Neighborhood Work.**  
A) Genjiro Yoshida.  
B) 7 of 3 Shikanjima Odori, Osaka.  
C) October 1, 1925.
17. **Shion Kai.** (Dispensary).  
A) Reiju Fukuda.  
B) Oi-Machi, Kumamoto.  
C) July, 1908.
18. **Teikoku Kaigun Gunjin Home.** (Lodging House for Sailors).  
A) Kiku Juji.  
B)  
C) January 11, 1908.
19. **Tokyo Shin Rin Kan.** (Work for Ex-convicts).  
A) Somei Uzawa.  
B) 10 Sakae-Cho, Shiba, Tokyo.  
C) December 22, 1923.
20. **Yoshida Yoji-en.** (Nursery).  
A)  
B) 4 Nihon Matsu-Machi, Yoshida, Kyoto.  
C) November 5, 1928.

#### RAILWAY Y. M. C. A.

1. **Headquarters of Railway Y. M. C. A.**  
A) Masasuke Masutomi.  
B) 10 Omote Sarugaku-Cho, Kanda, Tokyo.  
C) December 6, 1908.

2. **Educational Work.**  
Lectures,  
Magazines,  
Religious Meetings,  
Moving Pictures,  
Publication of Books,  
Consultation,  
Propaganda.
3. **Social Work.**  
Providing of industry to the injured,  
Relief work for surviving families,  
Hotels,  
Neighborhood work.
4. **Jusanjo.** (Help for wounded and ex-service men given in the following places : Tokyo, two ; Nagoya, Osaka, Gifu, Hakata, Moji, Nagano, Hiroshima, Shimonoseki, Sapporo).
5. **Printing Department.**

#### ROMAN CATHOLIC CHURCH

1. **Fukuesi-in Dispensary.**  
A)  
B) Tera-Machi, Hitoyoshi-Machi, Takuma-Gun, Kumamoto.  
C) March, 1906.
2. **Hakuai-in Dispensary.**  
A)  
B) 84 Yashiro Naga-Machi, Yashiro-Gun, Kumamoto.  
C) May, 1900.
3. **Jeshi Kyoiku-en.** (Nursery).  
A)  
B) 7-Chome, Shimo Yamate-Dori, Kobe.  
C) July, 1877.
4. **Koyama Fukusei-in.** (Hospital for Lepers).  
A) Soichi Iwashita.  
B) 109 Koyama, Fujioka-Mura, Sunto-Gun, Shizuoka-Ken.  
C) May, 1899.
5. **Maria Juku.** (Education of the Poor).  
A)  
B) 19 Sekiguchi Dai-Machi, Koishikawa, Tokyo.  
C) December, 1887.
6. **Okuura Mura Jikei-in.** (Nursery, Relief Work & Dispensary).

- A) Ichitaro Deguchi.
  - B) 1816 Okuura go, Minami Matsuura-Gun, Nagasaki-Ken.
  - C) October, 1880.
7. **Seirei Hospital.**
- A)
  - B) 5 of 5 Naga-Machi, Kanazawa, Ishikawa-Ken.
  - C) July 7, 1914.
8. **Seishi-en. (Nursery).**
- A)
  - B) 10 Shin-Machi, Hodono, Akita-Shi.
  - C) October 15, 1925.
9. **Seishin Aishi Kai Yoro-bu.**
- A)
  - B) 10 Shin-Machi, Hodono, Akita-Shi.
  - C) September, 1920.
10. **Seishin-in.**
- A)
  - B) 40 Tera-Machi, Akita-Shi.
  - C) September, 1920.
11. **Shimazaki Ikuji-in. (Nursery).**
- A)
  - B) Shimazaki-Machi, Kumamoto.
  - C) December, 1898.
12. **Sumire Jogakuin. (Day Nursery).**
- A)
  - B) Koenji Suginami-Machi, Tokyo.
  - C) June, 1872.
13. **Tairo-in. (Hospital for Lepers).**
- A)
  - B) Shimazaki-Machi, Kumamoto.
  - C) October, 1897.
14. **Tenshi-en. (Nursery).**
- A)
  - B) Minami Shin Tsuboi-Machi, Kumamoto.
  - C) July, 1894.
15. **Tenshukyo Joshi Kyoiku-in.**
- A)
  - B) 415 Senjo Agaru, Kawara-Dori, Kyoto.
  - C) June, 1886.

## SALVATION ARMY.

1. **Headquarters with Welfare Department, Scouting Department, & Year-end Rescue Work.**
- A) Gumpei Yamamuro.
  - B) 5 Hitotsubashi-Dori, Kan-da, Tokyo.
  - C) September, 1895.
2. **Do Ryoku Kan. (Lodging House with Employment Intelligence Department).**
- A) Gumpei Yamamuro.
  - B) 2689 Mikawashima, Tokyo-Shigai.
  - C) September 11, 1906.
3. **Hikari no Ie. (For Released Geisha).**
- A) Gumpei Yamamuro.
  - B) Not published.
  - C) March, 1927.
4. **Ji Jo Kan. (Lodging House & Employment Intelligence).**
- A) Gumpei Yamamuro.
  - B) 3-Chome, Higashi, Naka-Dori, Tsukishima, Kyobashi, Tokyo.
  - C) December, 1906.
5. **Joshi Kibo Kan. (Girls' Welfare Work).**
- A) Gumpei Yamamuro.
  - B) 2 Noda-Machi, Kita-Ku, Osaka.
  - C) November, 1919.
6. **Ki Bo Kan. (Boys' Welfare Work).**
- A) Gumpei Yamamuro.
  - B) 165 of 1, Kita Izuo-Cho, Minato-Ku, Osaka.
  - C) May, 1819.
7. **Kyu Sei Gun Byoin. (Dispensary).**
- A) Gumpei Yamamuro.
  - B) 1 Kita Misuji-Machi, Asakusa-Ku, Tokyo.
  - C) June, 1912.
8. **Kyu Sei Gun Min Shu Kan. (Lodging House).**
- A) Gumpei Yamamuro.
  - B) 66 of 4 Urabune-Cho, Naka-Ku, Yokohama.
  - C) December, 1924.
9. **Kyu Sei Gun Murai Shogakuryo. (Dormitory for Students).**
- A) Gumpei Yamamuro.

- B) 13 Honmura-Cho, Ichigaya, Ushigome-Ku, Tokyo.  
 C) February 2, 1929.
10. **Kyu Sei Gun Ryoyo-jo. (Dispensary for Tubercular Patients).**  
 A) Gumpei Yamamuro.  
 B) Wada, Wada Hori-Machi, Tokyo-Fuka.  
 C) November, 1916.
11. **Ro Saku Kan. (Boys' Welfare Work).**  
 A) Gumpei Yamamuro.  
 B) 87 Akagi Shimo-Cho, Ushigome-Ku, Tokyo.  
 C) October, 1896.
12. **Kyu Sei Gun Shakai Shokumin Kan. (Neighbourhood Work).**  
 A) Gumpei Yamamuro.  
 B) 80 Yoko Kawa-Machi, Yanagi-Shima, Honjo-Ku, Tokyo.  
 C) November, 1919.
13. **Tokyo Fujin Home. (Relief Work for Women).**  
 A) Gumpei Yamamuro.  
 B) 35 Hiroo-Cho, Azabu-Ku, Tokyo.  
 C) August, 1900.

#### SAN IKU KAI.

1. **San Iku Kai Byoin. (Hospital).**  
 A) Shigeru Kawata.  
 B) 30 Umemori-Cho, Yanagijima, Honjo-Ku, Tokyo.  
 C) March, 1919.
2. **San Iku Kai Heiwa-Mura. (220 Lodgings for Laborers).**  
 A) Shigeru Kawata.  
 B) 3 Nakata, Sunamachi, Minami Katsushika-Gun, Tokyo-Fuka.  
 C) December 1, 1923.
3. **San Iku Kai Kinshi Byoin. (Hospital).**  
 A) Shigeru Kawata.  
 B) 1 of 5 Nichome, Koto-bashi, Honjo, Tokyo.  
 C) May 28, 1927.
4. **San Iku Kai Nyuji-in. (Nursery for babies under one year).**  
 A) Shigeru Kawata.  
 B) 30 Umemori-Cho, Yanagi-

jima, Honjo-Ku, Tokyo.  
 C) October 1, 1921.

5. **San Iku Kai Oi Byo-in. (Hospital).**  
 A) Shigeru Kawata.  
 B) 5565 Morimae, Oi-Machi, Ebara-Gun, Tokyo-Fuka.  
 C) October 30, 1916.
6. **Sunamachi Rimpō Kan. (Nursery).**  
 A) Shigeru Kawata.  
 B) Tarobei, Suna-Machi,  
 C) December 1, 1923.
7. **San Iku Kai Samba Gakko. (Midwife Training School).**  
 A) Shigeru Kawata.  
 B) Attached to San Iku Kai Byo-in).  
 C) June 2, 1924.

#### PROTESTANT EPISCOPAL CHURCH.

1. **Chiba Ken Ikuji-en. (Orphanage).**  
 A) Shikataro Koda.  
 B) 115 Tateyama-Machi, Awa-Gun, Chiba-Ken.  
 C) September, 1908.
2. **Garden Home. Sanitarium for Tubercular Patients).**  
 A) Matsutaro Itoh.  
 B) 1180 Ekota, Nogata-Machi, Tokyo-Shigai.  
 C) April 11, 1924.
3. **Gifu Kummo-in. (School for the Blind).**  
 A) Keijiro Kosakai.  
 B) 834 Umegae-Cho, Gifu-Shi.  
 C) March, 1894.
5. **Haku Ai Sha. (Relief Work for Orphans).**  
 A) Jitsunosuke Kobashi.  
 B) Imari, 13 Higashi Yodogawa-Ku, Osaka.  
 C) January, 1890.
5. **Kumamoto Kaishun Byoin. (Hospital for Lepers).**  
 A)  
 B) Shimo Tatsuta, Kurokami-Machi, Kumamoto-Shi.  
 C) November, 1895.
6. **Kyoto Day Nursery.**  
 A) Bishop Nichols and Mrs. M. Sonobe.



- B) Higurashi-Dori, Maruta-Machi, Kyoto.  
C)
7. **Rodosha Kyofu Kai.** (Encouragement of Spiritual Life Among Laborers).  
A) Gido Sugiura.  
B) 90 Nichome, Hayashi-Cho, Honjo-Ku, Tokyo.  
C) April, 1908.
8. **Sunju Hoiku-en.** (Day Nursery).  
A) Shintaro Yamaguchi.  
B) 129 of 5 Minami Senju, Tokyo-Shigai.  
C) May, 1916.
9. **Shin Ai Hoiku-en.** (Day Nursery).  
A) Makiko Sonobe.  
B) Nishi Iru Agaru, Higure, Maruta-Cho, Kyoto.  
C) August, 1914.
10. **Shi Ai Yochi-en.** (Nursery).  
A) Bunzo Goto.  
B) 151 Moto Kanasugi, Nippori-Machi, Tokyo.  
C) October, 1907.
11. **St. Barnabas' Dispensary for Lepers.**  
A) M. A. Cornwall-Leigh.  
B) Kusatsu, Gunma-Ken.  
C) November, 1918.
12. **St. Barnabas' Hospital.**  
A) Bishop Nichols.  
B) Saikudani-Cho, Tennoji, Osaka.  
C)
13. **St. Hilda Yoro-in.** (Home for old people).  
A) S. Heaslett.  
B) 61 Ryudo-Cho Azabu, Tokyo.  
C) October, 1895.
14. **St. Luke's International Medical Center.**  
A) R. B. Teusler.  
B) 37 Akashi-Cho, Kyobashi-Ku, Tokyo.  
C) February, 1902.
15. **St. Yohane Gaku-en.**  
A) Taijiro Yanagihara.  
B) 61 Saikudani-Machi, Tennoji-ku, Osaka.  
C) November, 1889.
16. **Takinogawa Gakuen.** (School for Weak-minded).

- A) Ryoichi Ishii.  
B) Taniyasu-Mura, Kita Tamagun, Tokyo-Fu.  
C) December, 1891.

## SEVENTH DAY ADVENTISTS.

1. **Tokyo Sanitarium.**  
A) H. J. Perkins, Secretary-Treasurer.  
B) 171, Amanuma Suginami-Cho, Tokyo-Fu.  
C) May 1, 1929.

## SISTERS OF THE EPIPHANY.

1. **St. Hilda Yoko Home.** (Girls' Home with Senior and Junior Divisions)  
A) The Sister Superior, C. E.  
B) 358 Sanko-Cho, Shirokane, Shiba, Tokyo.  
C) December, 1891.

## UNITED BRETHREN CHURCH

1. **Shoko Seinen Ian Kai.** (Work for laborers, workmen, apprentices and clerks including a library)  
A) Yoshitaka Okazaki.  
B) 8 of 5 Banchi, 2 Chome, Midori-Cho, Honjo-Ku, Tokyo.  
C) July, 1916.
2. **Baba Dobokan.**  
A) Teiichi Tamura.  
B) Baba, Otsu, Shiga-Ken.  
C) 1921.

## UNIVERSALIST GENERAL CONVENTION.

1. **Dojin Home.**  
A) Ruth D. Downing.  
B) 50 Takata, Oimatsu-Cho, Koishikawa-Ku, Tokyo.  
C) September, 1922.

W. C. T. U.

1. **Ji Ai Kan.** (Tokyo Woman's Home with Rescue Work and Employment Office included).  
A) Azuma Moriya.  
B) 360 Okubo, Hyakunincho, Tokyo.
2. **Kobo Kan (Settlement).**  
A) Shizue Yoshimi.  
B) 2195 Aza Fukaseiru, Terajima-Machi, Tokyo-Fu.  
C) May, 1919.

**3. Kochi Young Students' Home.**

- A) Shimamura (Miss)
- B) 704 Kitagawasuji, Kochi.
- C)

**4. Osaka Woman's Home. (Employment Office and Home)**

- A) Utako Hayashi.
- B) 6 of 6 Nakanoshima, Kita-Ku, Osaka.
- C) May, 1907.

**5. Tokushima Woman's Home.**

- A) Yukiko Matsumoto.
- B) 20 Dekishima Hon-Machi, Tokushima.
- C)

**6. W. C. T. U. Kochi Shibu Dispensary.**

- A) Ikuri Sunakawa.
- B) 704 Kitagawasuji, Kochi.
- C)

**7. Yokohama Woman's Home and Employment Intelligence Office.**

- A) Tazuko Tokita.
- B) 5 of 1, Horai-Cho, Yokohama.
- C) March 7, 1925.

**WHITE CROSS SOCIETY.****Headquarters with Departments :**

Christmas Seal, Clinic Work entrusted to 51 doctors, Excrete Examination, Health Examination, Lecture and Publications, X-Ray Examination.

- A) Noboru Watanabe, President : Munesue Kikuma, Director.
- B) 10 of 1 Nishiki-Cho Kanda, Tokyo.

**Haku Juji Kai Shinryo-Jo. (Dispensary)**

- A) Hideta Nagai, superintendent.
- B) 10 of 1 Chome, Nishiki-Cho, Kanda, Tokyo.
- A) Kokichi Imano.
- B) 72 Sendagi-Cho, Komagome, Hongo, Tokyo.
- A) Mamoru Nishi.
- B) 17 Naka Sarugaku-Cho, Kanda, Tokyo.
- A) Toshio Sugano.
- B) 127 Goten-Machi, Haku-san, Koishikawa, Tokyo.

**Year-Round Open Air School.**

- A) Todomu Hayashi.
- B) Kowada Kaihin, Chiga-

saki-Machi, Kanagawa Ken.

- C) February 11, 1911.

**Y. M. C. A.****1. Dormitory for Men.**

- A) Shoji Murakami.
- B) Tokiwa-Cho, 1 Chome, Naka-Ku, Yokohama.
- C) September 26, 1924.

**2. Osaka Y. M. C. A. Employment Bureau.**

- A) T. Miura.
- B) Y. M. C. A. Tosabori, Nishi-Ku, Osaka.
- C) April, 1910.

**3. Tokyo Imperial University Y. M. C. A. Social Settlement.**

- A) Isutaro Suehiro.
- B) Teidai Settlement, 44 Yanagishima Honjo, Tokyo.
- C) June, 1924.

**4. Tokyo Y. M. C. A. Employment Bureau.**

- A) K. Matsui.
- B) Y. M. C. A., 3 Sanchome, Mitoshiro-Cho, Kanda, Tokyo.
- C) May, 1894.

**5. Tokyo Y. M. C. A. Legal advice Bureau.**

- A) Y. Fukuda.
- B) Y. M. C. A., Sanchome, Mitoshiro-Cho, Kanda, Tokyo.
- C)

**Y. W. C. A.****1. Dormitory for Business Women.**

- A) Tsune Kadotsu.
- B) 195 Sekiguchi Cho, Koishikawa, Tokyo.
- C)

**2. Employment Intelligence office.**

- A) Taka Kato.
- B) 12 Kita Koga-Cho, Kanda, Tokyo.
- C)

**3. Hota Kyuyo-jo. (Rest Hall for Young Women).**

- A) Tokyo Y. W. C. A.
- B) Hota, Awa-Gun, Chiba-Ken.
- C)

4. **Ikoine Ie. (Rest Hall for Young Women).**
  - A) Tokyo Y. W. C. A.
  - B) Kokuryo, Choshi-Mura, Kita Tama-Gun, Tokyo-Fu.
  - C)
5. **Kyoto Kyuyo-jo.**
  - A) Kyoto Y. M. C. A.
  - B) Hieizan, Kyoto.
  - C)
6. **Osaka Y. W. C. A. Dormitory.**
  - A) Take Shirai.
  - B) Nishi Ogi-Machi, Kita-Ku, Osaka.
  - C)
7. **Students' Dormitory.**
  - A) Kaneo Okabayashi.
  - B) 45 Nando-Cho, Ushigome., Tokyo.
  - C)
8. **Students' Dormitory.**
  - A) Sadayo Yokoi.
  - B) 28 Suido-Cho, Koishikawa, Tokyo.
  - C)
9. **Students' Dormitory.**
  - A) Kyoto Y. W. C. A.
  - B) Nishomatsu, Yoshida, Kyoto.
  - C)
10. **Yokohama Kyuyo-jo.**
  - A)
  - B) 2929 Honmoku, Yokohama, Kanagawa.
  - C)
11. **Yokohama Y. W. C. A. Dormitory.**
  - A) Michi Nomura.
  - B) 656 Sanno Yama, Nishi Toke, Yokohama.
  - C) April, 1925.
2. **Central Association for the Welfare of the Blind.**
  - A) General Federation of Social Work, Bureau of Social Affairs Building, Ote Machi, Tokyo.
  - B) Takeo Iwahashi, Genevieve Caulfield.
  - C) Welfare of the Blind and Prevention of Blindness.
  - D)
3. **Christian Extension in Greater Tokyo.**
  - A) 20 Nishi Konya-Cho, Kyobashi-Ku, Tokyo.
  - B) Seimei Yoshioka.
  - C) To intensify and extend Christian Life in Greater Tokyo.
  - D)
4. **Committee for the Prevention of Opium Traffic.**
  - A) Care of Dentaro Maruyama, 77 of 2 Yamabuki Cho, Ushigome-Ku. Tokyo.
  - B) Toriji Kikuchi.
  - C) To study situation of opium Traffic and disseminate information.
  - D) 1928.
5. **Kagawa Co-operators in Japan.**
  - A) 51 Demma-Cho 1-chome, Yotsuya, Tokyo.
  - B) Mrs. Gressitt, Helen F. Topping.
  - C) To free Dr. Kagawa for full release of vision (a) by regular financial support of settlements, (b) by organization of committees, (c) by publication of Kagawa's books, (d) by promotion of social study classes.
  - D) April 12, 1927.
6. **Kirisuto Kyo Shakai Mondai Kyogi Kai.**
  - A) 10 Omote Sarugaku Cho, Kanda, Tokyo.
  - B) Katsusaburo Ishigaki, Kyojumi Ogawa.
  - C) To study and survey present-day social problems from a Christian's viewpoint.
7. **Kobe Association of Social Reform of the Christian Church.**
  - A) 6 Shimo Yamate Dori, Kobe. (Y. M. C. A.)

#### SOCIAL STUDY AND SURVEY GROUPS.

(A. is Address, B. is Secretary, C. is Objective, D. is date of opening.)

1. **Aoki Kyosai.**
  - A) 777 Shinden, Sugamo-Machi, Tokyo-Fu.
  - B) Shozu Aoki.
  - C) To study alcoholic problems.
  - D) February, 1922.

- B) Senshiro Muramatsu.  
 Ryuzo Okumura.  
 C) To unify social work by study and recreation.  
 D) November, 1921.
8. **Kyofu Kai. (W. C. T. U.)**  
 A) 360 Okubo, Hyakunin-Cho, Tokyo-Fu.  
 B) Chiyoko Kozaki.  
 C) To establish temperance, moral purity, world peace woman's suffrage in Japan.
9. **American National Council of the Y. M. C. A.**  
 A) 10 Omote Sarugaku-Cho, Kanda, Tokyo.  
 B) G. S. Phelps.  
 C) To express a social service program in employment bureau, legal service, boys' clubs, night-schools for unprivileged boys, dispensaries, Sunday-Schools, hotels, international travel service, and preparation service schools for emigrants.  
 D)
10. **Nihon Kokumin Kinshu Domei. (National Temperance League)**  
 A) 10 Omote Sarugaku-Cho, Kanda, Tokyo.  
 B) Hampei Nagao.  
 C) To establish temperance.  
 D) March 25, 1920.
11. **National Y. M. C. A.**  
 A) Omote Sarugaku-Cho, Kanda, Tokyo.  
 B) Mitsuaki Kakehi.  
 C) To promote and establish social work.  
 D)
12. **National Y. W. C. A.**  
 A) 10 Omote Sarugaku-Cho, Kanda, Tokyo.  
 B) Kotoko Yamamoto.  
 C) To promote and establish social work.
13. **Nihon Baptist Kyokai Social Department.**  
 A) 4 of 1 Misaki-Cho, Kanda, Tokyo.  
 B) Toota Fujii.  
 C) To study and report social work.
14. **Ohara Shakai Mondai Kenkyu-Jo. (Ohara Research Bureau)**  
 A) Reijin-Machi, Tennoji-Ku, Osaka.  
 B) Iwasaburo Takano.  
 C) (a) To study all social problems. (b) To collect information and report it through its Quarterly and Pamphlets.  
 D) February 9, 1919.
15. **Organization for Promotion of Oral Methods in Teaching Deaf Children.**  
 A)  
 B)  
 C) (a) To establish best methods of teaching the deaf to become useful citizens. (b) To find suitable employment for those finishing study courses.
16. **Osaka Christian Social Workers' Association.**  
 A) Y. M. C. A., Tosabori, Nishi-Ku, Osaka.  
 B) Shoichi Tomita, T. Hachihama.  
 C) To encourage faith and deepen the spirit of brotherhood among members. For its scientific study of social problems it meets with Osaka-Fu Social Workers' Federation and Osaka Private Social Workers Groups.  
 D) April 1, 1923.
17. **Social Department of Nihon Kumiai Kyokai.**  
 A) 1 of 1 Tosabori, Nishi-Ku, Osaka, Daido-Building.  
 B) Yataro Serino.  
 C) To study and survey social problems, Education of members in social welfare.  
 D) October, 1919.
18. **Social Department of Nihon Mesojisuto Kyokai.**  
 A) 106 Shimo-negishi, Shitaya-Ku, Tokyo.  
 B) P. G. Price.  
 C) To study and promote social movements with special concentration on the Purity movement.  
 D) October, 1927.

**19. Social Section of Salvation Army.**

- A) 5 Hitotsubashi Dori, Kanda, Tokyo.
- B) E. I. Pugmire.
- C) To study, survey, give relief, and give education.
- D) September 1895.

**20. Social Welfare Commission of the Kingdom of God Campaign.**

- A) 10 Omote Sarugaku-Cho, Kanda, Tokyo.
- B) Chairman : R. Manabe.
- C) (a) To further social reform and social service. (b) To make special survey to result in Rural Gospel School and help unfortunate groups, special classes, and occupational groups. (c) To translate the social Creed of the National Christian Council into actual living.
- D) January, 1930.

**21. Social Welfare Commission of the National Christian Council.**

- A) 10 Omote Sarugaku-Cho, Kanda Tokyo.
- B) Koken Kakehi.
- C) To promote and survey social work.
- D) 1923.

**22. Tokyo Christian Social Workers' Association.**

- A) 3 of 3 Mitoshiro-Cho, Kanda, Tokyo.
- B) Kokichi Tomeoka.
- C) Study and survey of So-

cial Problems and Social Movements.

- D) October 1, 1922.

**24. Tokyo Y. M. C. A.**

- A) 3 Sanhome Mitoshiro-Cho, Kanda, Tokyo.
- B) H. Nagao (president) S. Saito (Gen'l Secretary).
- C) Fellowship, study and information for all Christian Social Workers whether organizations in which they work be Christian bodies or not.

**25. Tokyo Y. W. C. A.**

- A) 12 Kita Koga-Cho, Surugadai, Kanda, Tokyo.
- B) Taki Shidachi.
- C) To promote social movements by creating public opinion, to better life through business girls' clubs, younger girls' clubs, a student department, a commercial department, an English Department, physical education, household economics and dormitories.
- D) November, 1905.

**26. World Alliance for International Friendship Through the Churches.**

- A) 10 Omote Sarugaku-Cho, Kanda, Tokyo.
- B) R. Matsuno.
- C) To welcome foreign guests, secure speakers for churches for the cause of international peace.
- D) (a) August 2, 1914 at Constance.  
(b) June 21, 1920 in Tokyo.





# HEADQUARTERS OF RELIGIOUS AND SOCIAL ORGANIZATIONS

*Howard D. Hannaford.*

## 1. Denominational Headquarters of Japanese Churches.

- (1). Finrando Ha Fukuin Ruteru Kyokai (Finland Lutheran Church)  
Rev. T. Minkkinen, Kami Sakata Machi, Shimo Ina Gun, Nagano Ken.
- (2). Fukyu Fukuin Kyokai.  
Rev. Karl Weidinger, D. D., 39 Kami Tomizaka Cho, Koishikawa Ku, Tokyo.
- (3). Horinesu Kyokai (Holiness Church).  
391 Kashiwagi, Yodobashi Machi, Tokyo Fu.
- (4). Kami No Kyokai (Church of God).  
Mr. Ukichi Yajima, 3510 Aza Uzawa, Shimo Nerima Mura, Tokyo Fu.
- (5). Kirisuto Doshinkai.  
4 3-Chome, Nishiki Cho, Kanda Ku, Tokyo.
- (6). Kirisuto Kyokai.  
Rev. T. A. Young, Sei Gakuin, Nakasato Cho, Takinogawa, Tokyo Fu.
- (7). Kirisuto Yukai (Society of Friends)  
Mr. Seiji Hirakawa, 13 1-Chome, Mita Dai Machi, Shiba Ku, Tokyo.
- (8). Kurisuchan Saiensu Shukai (Christian Science Church).  
Sankaido Building, Tameike, Akasaka Ku, Tokyo.
- (9). Kyuseigun Nihon Hon-ei (Salvation Army).  
5 Hitotsubashi Dori, Kanda Ku, Tokyo.
- (10). Nihon Baputesuto Kyokai (Baptist Church).  
Mr. Kumajiro Yamamoto, 38 Tamura Cho, Shiba Ku, Tokyo.
- (11). Nihon Dendo Tai.  
Kirisuto Dendo Kan, Shinkaichi, Minatogawa, Kobe.
- (12). Nihon Dobo Kirisuto Kyokai (United Brethren Church).  
Mr. Chukichi Yasuda, 14 Minamita Machi, Jodoji, Sakyo Ku, Kyoto.
- (13). Nihon Dojin Kirisuto Kyokai.  
Mr. Aishi Terazawa, 164 Kita Anto, Shizuoka.
- (14). Nihon Domei Kirisuto Kyokai.  
Mr. Kohei Sugimoto, 1272 Tori Machi, Chiba.
- (15). Nihon Fukuin Kyokai (Evangelical Church).  
Mr. Kinzo Shinohara, 500 Shimo Ochiai, Tokyo Fu.
- (16). Nihon Fukuin Ruteru Kyokai (Lutheran Church).  
Mr. Taku Miura, 921 Shimo Saginomiya, Nokata Machi, Tokyo Fu.
- (17). Nihon Jiyu Mesojisuto Kyokai (Free Methodist Church).  
Mr. Saichi Oya, 48 1-Chome, Maruyama Dori, Sumiyoshi Ku, Osaka.
- (18). Nihon Kirisuto Kyokai.  
3 4-Chome, Shin Machi, Akasaka Ku, Tokyo.
- (19). Nihon Kumiai Kirisuto Kyokai (Congregational Church).  
Daido Building, 1-Chome, Tosabori Dori, Nishi Ku, Osaka.

- (20). Nihon Kyodo Kirisuto Kyokai.  
Mr. Kagemori Kajihara, Tobiya Cho, Funaka Machi,  
Ashina Gun, Hiroshima Ken.
  - (21). Nihon Mesojisuto Kyokai (Methodist Church).  
23 Midori-ga-Oka, Shibuya Machi, Tokyo Fu.
  - (22). Nihon Mifu Kyokai (Methodist Protestant Church).  
Mr. Chokichi Sakai, 1199 Tsujido, Fujisawa Machi, Kana-  
gawa Ken.
  - (23). Nihon Nazaren Kyokai.  
Mr. Hiroshi Kitagawa, Hon Machi, 7-Jo Sagaru, Kyoto.
  - (24). Nihon Seikokai (Episcopal Church).  
Mr. Chinjiro Sakaki, Nihon Seikokai Kyoryoku Iin Kai,  
Seikokai Shin Gakuin, 1612 Ikebukuro, Tokyo Fu.
  - (25). Sebusu De Adobenchisuto Kyokai (Seventh Day Adventist  
Church).  
171 Amanuma, Suginami Cho, Tokyo Fu
  - (26). Seisho Shinrikan.  
Mr. Kotaro Tsukiyama, 3 Rosoku Machi, Kanda Ku,  
Tokyo.
  - (27). Sekai Senkyodan.  
Mr. Eikichi Tsuchikawa, 1031 Itabashi, Tokyo Fu
2. **American Mission to Lepers.**  
Rev. A. Oltmans, D.D., District Secretary, 2 Meiji Gaku-  
in, Shirokane, Shiba, Tokyo.
  3. **Christian Endeavor Union (Nihon Kirisutokyo Rengo Kyorei Kai).**  
Rev. Masataro Shigematsu, Secretary, 1 Miyazaki Cho,  
Naka Ku, Yokohama.
  4. **Federation of Christian Missions.**  
Rev. J. S. Kennard, Ph.D., Secretary, No. 10 of 166  
Sanya, Yoyogi, Tokyo Fu.
  5. **Fellowship of Reconciliation (Yuwa Kai).**  
Mr. Seiji Hirakawa, Secretary, 13 1-Chome, Mita Dai  
Machi, Shiba Ku, Tokyo.  
Rev. Theodore D. Walser, Associate Secretary, No. 19 of  
9 Tsuna Machi, Mita, Shiba Ku, Tokyo.
  6. **Haisho Undo Renmei (Movement for Abolition of Licensed Pros-  
titute Quarters).**  
Mr. Yahei Matsumiya, 500 Shimo Ochiai Machi, Tokyo Fu.
  7. **Japan Christian Education Association (Nihon Kirisutokyo Kyoiku  
Domei Kai).**  
Mr. Kiyoshi Otake, Secretary, Yokohama Eiwa Jo Gakko,  
123 Maida Machi, Naka Ku, Yokohama.
  8. **Japan Christian News Agency (Kirisutokyo Tsushin Kyokai).**  
Rev. Shoichi Murao, Secretary, Shinsei Kan, 7-Chome,  
Ginza, Kyobashi Ku, Tokyo.
  9. **Japan Humane Society (Nihon Jindo Kai).**  
Mrs. Inazo Nitobe, 75 1-Chome, Kobinata Dai Machi,  
Koishikawa Ku, Tokyo.
  10. **Japan Kindergarten Union.**  
Miss Mary Heltibridle, Corresponding Secretary, Jiaien,  
Kengun Mura, Kumamoto.
  11. **Kakusei Kai.**  
Mr. Yusaku Murakami, Managing Director, 41 Otsuka  
Naka Machi, Koishikawa, Tokyo.

12. **National Christian Council (Nihon Kirisutokyo Renmei).**  
Rev. Akira Ebizawa, Secretary, 13-Chome, Nishiki Cho, Kanda Ku, Tokyo.
  13. **National Sunday School Association (Nihon Nichiyo Gakko Kyokai).**  
Rev. Saburo Yasumura, General Secretary, Kirisutokyo Kaikan, 13 1-Chome, Nishiki Cho, Kanda Ku, Tokyo.
  14. **National Temperance League (Nihon Kokumin Kinshu Domei).**  
Mr. Hampei Nagao, President, 10 Omote Sarugaku Cho, Kanda Ku, Tokyo.
  15. **National W. C. T. U. (Kirisutokyo Fujin Kyofu Kai).**  
Mrs. Chiyoko Kozaki, President, 360 Hyakunin Cho, Okubo, Tokyo Fu.
  16. **National Y. M. C. A. (Nihon Kirisutokyo Seinen Kai Domei).**  
Mr. Mitsuaki Kakehi, General Secretary, 10 Omote Sarugaku Cho, Kanda Ku, Tokyo.
  17. **National Y. W. C. A. (Kirisutokyo Joshi Seinen Kai Nihon Domei).**  
Miss Kotoko Yamamoto, General Secretary, 13 1-Chome, Nishiki Cho, Kanda Ku, Tokyo.
  18. **Nihon Kirisutokyo Rengo Fujin Kai (National Union Christian Woman's Society).**  
Miss Tomiko Furuta, President, 23 4-Chome, Aoyama Minami Cho, Akasaka Ku, Tokyo.
  19. **School of Japanese Language and Culture.**  
Rev. Darley Downs, Director, Tokyo Y. M. C. A. Building, Mitoshiro Cho, Kanda Ku, Tokyo.
  20. **Union Hymnal Committee (Sambika Iin).**  
Rev. Hajime Watanabe, Secretary, 257 Asagaya, Tokyo Fu  
Rev. Makoto Kobayashi, Director of Publication of New Hymnal, 1 Yanokura Cho, Nihonbashi Ku, Tokyo.
  21. **White Cross Society (Hakujuji Kai).**  
Mr. Kikuma Munesui, Director, 10 1-Chome, Nishiki Cho, Kanda Ku, Tokyo.
  22. **Women's Peace Association in Japan (Fujin Heiwa Kyokai) (Japanese Section of the Women's International League for Peace and Freedom).**  
Miss Tano Jodai, Secretary, 52 Shinsaka Machi, Akasaka Ku, Tokyo.
  23. **World Alliance for International Friendship through the Churches, Japan Executive Committee (Nihon Kokusai Shinzen Kirisutokyo Sekai Renmei).**  
Rev. Kikutaro Matsuno, Secretary, 26 Kasumi Cho, Azabu Ku, Tokyo.  
Mr. Gilbert Bowles, Associate Secretary, 30 Koun Cho, Mita, Shiba Ku, Tokyo.
-



# STATISTICS FOR 1931

PREPARED BY

GEO. BURNHAM BRAITHWAITE





## LIST OF MISSION BOARDS AND CHURCHES

---

The initials used are the standard forms for America, India, China and Japan.

- 1.—ABCFM. American Board of Commissioners for Foreign Missions.
- 2.—ABF. American Baptist Foreign Missionary Society.
- 3.—AFP. Foreign Mission Board of Friends of Philadelphia.
- 4.—AUBM. Australian Board of Missions. (Anglican).
- 5.—AG. The Assembly of God.
- 6.—BS. Bible Societies :  
     American Bible Society.  
     The British and Foreign Bible Society and National Bible Society of Scotland.
- 7.—CE. Community of the Epiphany.
- 8.—CJPM. The Central Japan Pioneer Mission.
- 9.—CLS. Christian Literature Society.
- 10.—CMA. Christian and Missionary Alliance.
- 11.—CMS. Church Missionary Society.
- 12.—CN. Church of the Nazarene.
- 13.—EC. Evangelical Church of North America .
- 14.—FMA. General Mission Board of the Free Methodist Church of North America.
- 15.—IND. Independent of any Society.
- 16.—JAM. Japan Apostolic Mission.
- 17.—JBTS. Japan Book and Tract Society.
- 18.—JEB. Japan Evangelistic Band.
- 19.—JRM. Japan Rescue Mission.
- 20.—KCJ. Kagawa Co-operators in Japan.
- 21.—KK. Kumiai Kyok'wai (Congregational).
- 22.—LCA. Board of Foreign Missions of the United Lutheran Church in America.
- 23.—LGAF. The Lutheran Gospel Association of Finland.
- 24.—LM. Liebenzeller Mission.
- 25.—MBW. Missionary Bands of the World.
- 26.—MEC. Board of Foreign Missions of the Methodist Episcopal Church and Woman's Foreign Missionary Society of the M. E. Church.
- 27.—MES. Board of Foreign Missions of the Methodist Episcopal Church, South.
- 28.—MM. Mino Mission.
- 29.—MP. Board of Foreign Missions of the Methodist Protestant Church.
- 30.—MSCC. Missionary Society of the Church of England in Canada.

- 31.—NKK. Nihon Kirisuto Kyokwai. (Presbyterian and Reformed).
- 32.—NMK. Nihon Methodist Kyokwai. (UCC, MEC, MES).
- 33.—NSK. Nippon Sei Ko Kwai. (CMS, MSCC, SPG, AUBM, PE, CE).
- 34.—OAM. Ost Asien Mission. (The East Asia Mission).
35. OM. Osaka Mission.
36. OMJ. Omi Mission.
- 37.—OMS. Oriental Missionary Society. (Holiness Church).
- 38.—PCC. Board of Foreign Missions, Presbyterian Church in Canada.
- 39.—PE. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America.
- 40.—PN. Board of Foreign Missions of the Presbyterian Church of the United States of America.
- 41.—PS. Executive Committee of the Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian).
- 42.—RCA. Reformed Church in America.
- 43.—RCUS. Reformed Church in the United States.
44. SA. Salvation Army.
- 45.—SAM. Scandinavian American Alliance Mission.
46. SBC. Southern Baptist Convention.
47. SDA. Seventh Day Adventists.
- 48.—SPG. Society for the Propagation of the Gospel in Foreign Parts.
- 49.—UB. Foreign Missionary Society of the United Brethren in Christ.
- 50.—UCC. United Church of Canada.
- 51.—UCMS. United Christian Missionary Society.
- 52.—UGC. Universalist General Convention.
- 53.—WM. Wesleyan Methodist Connection of America.
- 54.—WSSA. World's Sunday School Association.
- 55.—WU. Woman's Union Missionary Society of America.
- 56.—YMCA. Young Men's Christian Association (American National Council) .  
YMCA-T Government School Teachers Affiliated with YMCA.
- 57.—YMJ. Young Women's Christian Association of the United
- 58.—YWCA. Yotsuya Mission.  
States of America.

## FORMOSA.

- 59.—EPM. Foreign Missions of the Presbyterian Church of England.
- 60.—PCC. Board of Foreign Missions, Presbyterian Church in Canada.

## 1. PERSONNEL

- |                             |   |
|-----------------------------|---|
| 1. Total Foreign Staff.     | 8. Nurses.                              |
| 2. Ordained men.            | 9. Short term workers (Medical).        |
| 3. Unordained men.          | 10. Total Native Staff.                 |
| 4. Wives.                   | 11. Ordained men.                       |
| 5. Foreign Unmarried Women. | 12. Unordained men.                     |
| 6. Physicians, Men.         | 13. Women workers.                      |
| 7. Physicians, Women.       | 14. Professing Christians in 12 and 13. |

	A. FOREIGN								B. NATIVE STAFF					
	1	2	3	4	5	9	7	8	9	10	11	12	13	14
1. ABCFM.....1869	—	—	—	—	—	—	—	—	—	—	—	—	—	—
2. ABF.....1872	55	12	4	16	23	0	0	0	0	284	28	101	155	245
3. AFP.....1885	13	0	5	5	3	0	0	0	0	14	6	4	4	8
4. AUBM.....1919	—	—	—	—	—	—	—	—	—	—	—	—	—	—
5. AG.....1914	14	4	0	5	5	0	0	0	0	4	2	0	2	0
6. BS.....1875	4	1	1	2	0	0	0	0	0	69	0	69	0	—
7. CE.....1919	—	—	—	—	—	—	—	—	—	—	—	—	—	—
8. CJPM.....1925	2	0	0	0	2	0	0	0	0	14	4	1	9	10
9. CLS.....1912	—	—	—	—	—	—	—	—	—	—	—	—	—	—
10. CMA.....1895	7	3	0	2	2	0	0	0	0	21	5	11	4	—
11. CMS.....1869	—	—	—	—	—	—	—	—	—	—	—	—	—	—
12. CN.....	—	—	—	—	—	—	—	—	—	—	—	—	—	—
13. EC.....1876	15	3	0	3	9	0	0	0	0	119	29	17	73	89
14. FMA.....1903	9	3	0	3	3	0	0	1	0	18	13	3	2	—
15. IND.....	67	8	16	17	26	1	0	0	0	9	1	7	1	—
16. JAM.....1923	11	5	0	4	2	0	0	0	0	10	0	8	2	10
17. JBTS.....1898	2	0	1	1	0	0	0	0	0	7	0	7	0	4
18. JEB.....1903	26	0	9	5	12	0	0	0	0	50	7	34	9	—
19. JRM.....1920	19	1	0	1	17	0	0	4	0	26	4	5	17	22
20. KCJ.....	—	—	—	—	—	—	—	—	—	—	—	—	—	—
21. KK.....1869	68	17	5	19	27	0	0	0	0	276	172	80	24	—
22. LCA.....1892	36	13	0	13	10	0	0	0	0	52	21	7	24	31
23. LGAF.....1900	15	5	0	6	3	0	0	0	0	14	4	6	4	—
24. LM.....1927	6	4	0	2	0	0	0	0	0	1	0	1	0	—
25. MBW.....1913	3	1	0	1	1	0	0	0	0	10	3	2	5	10
26. MEC.....1873	65	16	0	15	34	0	0	0	0	301	0	78	223	235
27. MES.....1886	68	19	3	22	24	0	0	0	0	—	—	—	—	—
28. MM.....1918	3	0	0	0	3	0	0	0	0	17	4	7	6	13
29. MP.....1880	10	3	0	1	6	0	0	0	0	113	20	45	48	71
30. MSCC.....1888	—	—	—	—	—	—	—	—	—	—	—	—	—	—
31. NKK.....	—	—	—	—	—	—	—	—	—	484	230	209	45	254
32. NMK.....1873	—	—	—	—	—	—	—	—	—	385	213	60	112	172
33. NSK.....1859	215	49	10	46	110	2	1	3	0	342	217	54	71	125
34. OAM.....1886	4	2	0	2	0	0	0	0	0	10	5	0	5	—
35. OM.....	3	1	0	1	1	0	0	0	0	—	—	—	—	—
36. OMJ.....1905	3	0	1	1	1	0	0	0	0	34	4	14	16	4

	1	2	3	4	5	6	7	8	9	10	11	12	13	14
37. OMS. ....1901	0	0	0	0	0	0	0	0	0	530	60	340	130	—
38. PCC. ....1927	6	1	0	1	4	0	0	0	0	23	9	2	12	41
39. PE. ....1859	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40. PN.....1869	58	17	1	17	23	0	0	0	0	138	1	38	99	100
41. PS. ....1885	49	19	0	18	12	0	0	0	0	146	21	72	53	107
42. RCA. ....1859	32	11	1	9	11	0	0	0	0	145	10	109	26	100
43. RCUS. ....1879	49	14	6	17	12	0	0	0	0	239	39	121	79	178
44. SA.....1895	9	4	0	4	1	0	0	0	0	598	238	56	304	360
45. SAM. ....1891	4	2	0	1	1	0	0	0	0	11	6	5	—	—
46. SBC. ....1886	20	7	0	7	6	0	0	0	0	100	14	85	1	74
47. SDA. ....1896	23	6	5	11	1	1	0	2	0	23	8	15	0	23
48. SPG. ....1873	—	—	—	—	—	—	—	—	—	—	—	—	—	—
49. UB. ....1895	4	2	0	2	0	0	0	0	0	45	12	9	24	33
50. UCC. ....1873	72	21	1	22	28	0	0	0	0	561	57	242	262	—
51. UCMS. ....1883	17	5	0	5	7	0	0	0	0	109	18	69	22	60
52. UGC.....1890	7	2	0	2	3	0	0	0	0	18	5	2	11	10
53. WM. ....1919	2	1	0	1	0	0	0	0	0	5	1	4	0	5
54. WSSA. ....1915	0	0	0	0	0	0	0	0	0	5	1	2	2	4
55. WU. ....1871	5	0	0	0	5	0	0	0	0	17	4	3	10	13
56. YMCA-A. ....1889	7	0	3	3	1	0	0	0	0	40	0	40	0	40
YMCA-T. ....	4	0	4	0	0	0	0	0	0	0	0	0	0	0
57. YMJ. ....1901	7	2	0	2	3	0	0	0	0	48	14	22	12	48
58. YWCA. ....1904	10	0	0	0	10	0	0	0	0	40	0	40	0	40
59. EPM.....1865	28	5	5	9	9	4	1	2	0	161	30	81	50	125
60. PCC. ....1872	20	2	4	6	8	3	0	3	0	93	11	44	38	82
Totals .....	1176	292	85	330	469	11	2	15	0	5779	1552	2231	1996	—

2. EVANGELISTIC

15. Organized Churches.	21. Baptized Non-communicants.
16. Self-supporting Churches.	22. Sunday Schools.
17. Preaching Places, not in 15.	23. S. S. Teachers.
18. Communicants added during year.	24. Teachers and Pupils.
19. Total Columns 20 and 21.	25. Contributions to Christian work,
20. Communicants.	in Yen.

	15	16	17	18	19	20	21	22	23	24	25
2. ABF. ....	41	16	10	341	4789	4789	0	119	540	9899	45077.00
3. AFP. ....	9	0	6	68	795	795	0	22	50	1457	4511.00
5. AG. ....	5	0	3	26	157	157	0	18	19	799	603.53
8. CJPM. ....	8	0	6	58	242	242	0	21	32	1116	3431.61
10. CMA. ....	19	0	17	169	777	777	0	32	78	1792	13798.13
13. EC. ....	30	1	10	230	2146	2146	0	54	209	4129	26737.08

	15	16	17	18	19	20	21	22	23	24	25
14. FMA.....	17	4	8	380	1811	1006	805	29	125	2633	33083.48
15. IND. ....	—	—	4	—	39	39	—	10	12	432	216.33
16. JAM. ....	—	—	5	—	—	—	—	5	—	—	—
18. JEB. ....	5	5	—	—	—	—	—	25	—	—	—
19. JRM. ....	1	0	12	14	234	177	57	15	34	878	1852.02
21. KK. ....	184	89	102	4295	31167	31167	—	261	1625	29588	443630.00
22. LCA. ....	27	2	—	223	3422	3100	322	51	215	3499	16793.86
23. LGAF. ....	11	0	16	59	1397	596	25	27	26	905	3649.73
24. LM. ....	—	—	—	—	—	—	—	6	7	250	—
25. MBW. ....	5	1	2	10	130	130	0	7	14	456	2296.84
28. MM. ....	7	0	7	12	140	55	85	14	22	350	1150.00
29. MP. ....	21	5	22	60	2542	2542	0	54	175	3361	22072.20
31. NKK. ....	291	143	60	2554	49469	45323	4146	526	2357	28471	539930.00
32. NMK. ....	213	91	269	2160	35696	20734	14962	616	2467	51537	355415.00
33. NSK. ....	257	37	0	1170	24879	15271	9608	381	500	25141	207286.30
34. OAM. ....	5	1	1	24	465	434	31	6	25	307	2746.00
36. OMJ. ....	—	—	10	23	—	—	—	15	38	650	666.00
37. OMS. ....	350	320	0	4000	12000	12000	0	370	800	11000	300000.00
38. PCC. ....	—	—	42	—	2216	601	1615	53	117	1533	5656.65
40. PN. ....	—	—	39	86	720	720	0	43	100	2498	488.00
41. PS. ....	48	20	41	350	6542	4989	1553	148	379	7662	65038.00
42. RCA. ....	21	0	10	117	702	604	98	42	115	1382	9745.90
43. RCUS. ....	49	13	41	555	6550	6147	403	122	500	8388	41980.53
44. SA. ....	133	—	37	—	—	—	—	134	442	—	—
45. SAM. ....	10	2	6	85	820	820	0	16	55	1241	7422.10
46. SBC. ....	17	5	8	148	2446	2446	0	30	200	2227	23763.48
47. SDA. ....	16	0	8	100	765	765	0	25	100	1023	32000.00
49. UB. ....	20	5	6	232	2700	2418	98	38	172	2901	19099.10
51. UCMS. ....	21	1	—	224	2223	2223	—	30	—	2159	18996.58
52. UGC. ....	5	0	0	22	248	248	0	7	35	750	1800.00
53. WM. ....	5	0	0	26	170	170	0	7	26	575	2500.00
55. WU. ....	3	—	4	25	106	106	0	14	16	673	1366.36
57. YMJ. ....	15	6	—	381	953	950	3	54	120	1000	5000.00
59. EPM. ....	107	55	—	477	14706	7331	6375	94	1039	8232	71747.55
60. PCC. ....	74	9	4	152	6803	3346	3457	68	281	2520	37543.00
	2052	831	816	18850	220967	175364	43643	3609	13058	223414	2359093.36

## NOTE:

The Statistics of the ABCFM (1) are included in those of the KK (21)

The Statistics for all Anglican and American Episcopalian Missions are recorded under the NSK (33).

The Statistics of the Presbyterian and Reformed Missions are partly recorded in the NKK 31) figures.

The Statistics of all Methodist Missions are partly recorded under NMK 32) figures.

The Salvation Army (44) gives no report for membership or total contributions.

## 3. EDUCATIONAL WORK

26. Kindergartens.	32. Middle Schools, Women.
27. No. of Pupils.	33. Enrollment.
28. Primary Schools.	34. Theological Schools, Men.
29. No. of Pupils.	35. Enrollment.
30. Middle Schools, Men.	36. Bible Training Schools, Women.
31. Enrollment.	37. Enrollment.

	26	27	28	29	30	31	32	33	34	35	36	37
2. ABF. ....	28	1525	0	0	1	757	3	756	1	16	1	18
3. AFP. ....	4	139	0	0	0	0	1	320	0	0	0	0
13. EC. ....	18	835	0	0	0	0	0	0	1	4	1	26
14. FMA. ....	1	82	0	0	0	0	0	0	C1	17	—	8
16. JAM. ....	0	0	0	0	0	0	0	0	1	30	—	—
18. JEB. ....	0	0	0	0	0	0	0	0	1	50	1	11
19. JRM. ....	1	20	0	0	0	0	0	0	C1	7	—	8
21. KK. ....	50	2114	1	30	1	847	6	2641	1	75	1	17
22. LCA. ....	10	377	0	0	1	650	1	218	1	14	0	0
23. LGAF. ....	1	111	0	0	0	0	0	0	0	0	0	0
26. MEC. ....	14	853	0	0	3	2270	5	2399	7	100	1	30
27. MES. ....	32	1374	1	131	1	735	1	311	1	68	1	20
28. MM. ....	1	27	0	0	0	0	0	0	C1	3	—	3
29. MP. ....	7	462	1	174	1	618	1	366	0	0	0	0
33. NSK. ....	80	3090	0	0	2	1267	5	2138	2	63	3	30
34. OAM. ....	1	40	0	0	0	0	0	0	0	0	0	0
36. OMJ. ....	2	55	0	0	0	0	0	0	0	0	0	0
37. OMS. ....	0	0	0	0	0	0	0	0	C1	90	—	50
38. PCC. ....	4	119	0	0	0	0	0	0	0	0	0	0
40. PN. ....	11	697	0	0	0	0	4	1582	0	0	0	0
41. PS. ....	12	485	0	0	0	0	1	525	1	41	0	0
42. RCA. ....	0	0	0	0	2	1108	2	792	0	0	0	0
43. RCUS. ....	9	346	0	0	1	563	1	245	1	25	1	16
44. SA. ....	1	120	0	0	0	0	0	0	C1	28	1	18
46. SBC. ....	7	249	0	0	1	350	1	372	1	10	0	0
47. SDA. ....	0	0	0	0	0	0	0	0	1	35	1	80
49. UB. ....	11	509	0	0	0	0	0	0	0	0	0	0
50. UCC. ....	49	2232	2	357	0	0	3	672	0	0	0	0
51. UCMS. ....	6	235	0	0	1	305	1	450	1	7	1	2
52. UGC. ....	5	236	0	0	0	0	0	0	0	0	0	0
55. WU. ....	0	0	0	0	0	0	1	120	0	0	1	35
57. YMJ. ....	3	140	0	0	0	0	0	0	0	0	0	0
59. EPM. ....	0	0	0	0	1	270	1	194	1	28	1	66
60. PCC. ....	5	287	0	0	1	263	1	87	1	25	1	19
Totals .....	373	16759	5	692	17	10003	39	14188	28	636	15	457

## NOTE:

E. C. and U. C. M. S. co-operate with Aoyama Gakuin in Theological Training for men.  
 U. C. M. S. and U. C. C. co-operate with Aoyama Gakuin in Theological Training for women.

P. N. and R. C. A. co-operate at Meiji Gakuin in all departments, and also in Baiko Jo-Gakuin, Shimonoseki.

P. N. and P. S. co-operate in Theological Training for men in Kobe Theological Seminary.

M. E. S. and U. C. C. co-operate in Theological Training at Kwansai Gakuin.

The letter "C" prefixed to numeral in Col. 34 indicates "co-education."



## 3. EDUCATIONAL WORK

- |                         |                               |
|-------------------------|-------------------------------|
| 38. Colleges, Men.      | 45. Enrollment.               |
| 39. Enrollment.         | 46. Normal Training Schools.  |
| 40. Colleges, Women.    | 47. Enrollment.               |
| 41. Enrollment.         | 50. Nurses' Schools.          |
| 42. Industrial Schools. | 51. Enrollment.               |
| 43. Enrollment.         | 52. Educational Fees, in Yen. |
| 44. Night Schools.      |                               |

	38	39	40	41	42	43	44	45	46	47	50	51	52
2. ABF. ....	1	135	2	79	0	0	11	1477	1	78	0	0	144430.00
3. AFP. ....	0	0	0	0	0	0	0	0	0	0	0	0	23000.00
13. EC. ....	0	0	0	0	0	0	2	200	1	19	0	0	21829.11
15. IND. ....	0	0	0	0	0	0	1	125	0	0	0	0	—
21. KK. ....	1	2571	3	972	0	0	0	0	1	46	0	0	—
22. LCA. ....	0	0	0	0	0	0	1	10	0	0	0	0	45000.00
26. MEC. ....	1	1005	1	94	0	0	0	0	1	105	0	0	—
27. MES. ....	2	1170	1	94	1	160	2	965	1	45	0	0	216230.00
28. MM. ....	0	0	0	0	0	0	0	0	0	0	0	0	439.00
29. MP. ....	0	0	0	0	0	0	0	0	0	0	0	0	65109.00
33. NSK. ....	1	1257	0	0	2	88	2	26	1	26	1	46	—
34. OAM. ....	0	0	0	0	0	0	1	45	0	0	0	0	1665.00
36. OMJ. ....	0	0	0	0	0	0	2	99	0	0	0	0	700.00
40. PN. ....	0	0	0	0	0	0	0	0	0	0	0	0	125904.00
41. PS. ....	0	0	1	174	1	65	0	0	0	0	0	0	49600.00
42. RCA. ....	1	579	0	0	0	0	0	0	0	0	0	0	182921.25
43. RCUS. ....	1	341	1	131	0	0	0	0	0	0	0	0	80376.50
46. SBC. ....	1	290	0	0	0	0	0	0	0	0	0	0	—
47. SDA. ....	0	0	0	0	0	0	0	0	0	0	1	6	—
49. UB. ....	0	0	0	0	0	0	3	53	0	0	0	0	—
50. UCC. ....	0	0	0	0	2	29	2	108	1	39	0	0	315820.97
51. UCMS. ....	0	0	0	0	0	0	3	300	0	0	0	0	58858.18
52. UGC. ....	0	0	0	0	0	0	0	0	0	0	0	0	5800.00
55. WU. ....	0	0	0	0	0	0	0	0	0	0	0	0	5866.00
56. YMCA. ....	0	0	0	0	0	0	9	2985	0	0	0	0	—
57. YMJ. ....	0	0	0	0	0	0	2	40	0	0	0	0	—
59. EPM. ....	0	0	0	0	0	0	0	0	0	0	0	0	14051.00
60. PCC. ....	0	0	0	0	0	0	0	0	0	0	1	23	19908.00
Totals .....	9	7348	9	1544	6	342	41	6433	7	358	3	75	1377508.01

#### 4. MEDICAL WORK

	53.	54.	55.	56.	57.	58.	59.	60.	61.	62.	63.	64.	65.	66.	67.
	53. Native Physicians, Men.	54. Native Physicians, Women.	55. Trained Assistants, Men.	56. Trained Assistants, Women.	57. No. Hospitals & Sanitoria.	58. Total No. Beds.	59. No. In-patients Treated.	60. No. Dispensaries.	61. No. Dispensary Treatments.	62. No. Outside Visits.	63. No. Major Operations.	64. No. Minor Operations.	65. Total No. Patients.	66. Total No. Treatments.	67. Total Medical Fees, in Yen.
2. ABF .....	3	0	0	3	0	0	0	2	17533	0	0	0	—	17533	—
21. KK. ....	0	0	0	0	0	0	0	1	31448	0	0	0	—	31448	—
33. NSK. ....	59	2	25	141	6	417	7402	4	194685	—	—	—	52125	328507	421053.94
36. OMJ. ....	2	0	0	0	1	50	142	1	122	63	14	1291	264	16765	54028.00
44. SA. ....	7	4	0	0	2	240	928	3	82993	—	130	7081	70836	144504	139487.00
47. SDA. ....	2	0	0	0	1	20	—	—	—	—	—	—	591	—	32000.60
50. UCC. ....	2	0	0	3	0	0	0	1	15156	—	—	—	3115	15156	—
51. UCMS. ...	0	0	0	0	0	0	0	1	4948	—	—	—	—	4948	—
59. EPM. ....	4	0	9	25	2	170	2394	2	27910	—	955	409	30304	—	58726.00
60. PCC. ....	1	0	4	0	1	81	872	3	6199	—	140	102	14408	8200	20834.78
Totals .....	80	6	38	172	13	978	11738	18	380994	63	1239	8883	171643	567061	726130.32

## 5. PHILANTHROPIC WORK

	68	69	70	71	72	73	74	75	76	77	78
5. AG. ....	1	32	0	0	—	0	0	0	0	0	0
7. CE. ....	1	14	0	0	—	0	0	0	0	1	12
13. EC. ....	1	47	0	0	—	0	0	0	0	0	0
19. JRM. ....	0	0	0	0	—	0	0	3	144	2	104
22. LCA. ....	1	20	0	0	—	0	0	0	0	3	150
26. MEC. ....	1	10	0	0	—	1	33	0	0	0	0
33. NSK. ....	5	225	2	278	—	1	67	0	0	2	60
37. OMS. ....	0	0	3	500	—	0	0	0	0	0	0
44. SA. ....	CJH4	97	0	0	—	0	0	4x	75	3	283
47. SDA. ....	0	0	0	0	—	2	80	0	0	0	0
50. UCC. ....	6	250	0	0	—	0	0	0	0	0	0
Totals .....	20	695	5	778	—	4	180	7	219	11	606

NOTE: Col. 68. CJH.—“Children’s and Juvenile’s Homes.”

" 75. x —One of these is a "Prison-Gate Home."

See also note at foot of next page.

P. N. and E. C. are affiliated in carrying on the work of the Deaf Oral School, not listed above.

## 6. LITERATURE PRODUCTION

79. No. of Christian Books Published This Year.  
 80. Total No. of Books Sold This Year.  
 81. No. of Portions or Tracts Published This Year.  
 82. Total No. Sold This Year.  
 83. Amount in Yen Received for Sales This Year.

	79	80	81	82	83
6. BS. (Amer.) .....	1,124,245	1,086,828	48,000	37,000	67,777.24
6. BS. (Brit.) .....	354,023	351,903	284,116	283,631	49,537.00
9. CLS. ....	121,850	—	1,405,515	—	206,786.48
16. JAM. ....	4V	—	500,000	—	—
17. JBTS. ....	29,010	64,535	125,000	297,424	52,137.73
22. LCA. ....	—	—	38,950	—	1,259.00
28. MM. ....	—	225	135,000	5,000	160.00
33. NSK. ....	24,500	26,862	6,000	12,111	21,162.75
36. OMJ. ....	1,985	2,246	—	7,056	8,084.00
37. OMS. ....	55,200	48,000	40,000	37,000	15,207.91
44. SA. ....	58,850	60,726	1,002,250	1,029,789	58,367.28
46. SBC. ....	20,000	76,774	160,000	402,715	17,960.35
47. SDA. ....	2V	2,500	—	—	39,446.49
49. UB. ....	—	—	30,800	—	—
50. UCC. ....	1,500	85	75,000	75,000	287.75
56. YMCA. ....	2V	4,500	5V	2,000	3,000.00
59. EPM. ....	4,500	17,358	43,960	80,181	7,219.00
Totals .....	1,795,671	1,742,542	3,894,596	2,268,907	548,392.98

V=No. of Volumes.

NOTE: It is perhaps hardly necessary to call attention to the fact that many other activities, particularly under the head of "Philanthropic Work," are carried on, but cannot be included in the above tables as they do not fit any of the items.



JAPAN AND FORMOSA  
MISSIONARY DIRECTORY

PREPARED BY  
HARVEY THEDE





## LIST OF MISSION BOARDS AND CHURCHES

---

With names of Missions, Secretaries and Statisticians on the field.  
(The initials used are the standard forms for America, India, China and Japan).

- 1.—ABCFM. American Board of Commissioners for Foreign Missions. Rev. Darley Downs, Secretary. Associate Secretary Rev. C. P. Garman.
- 2.—ABF. American Baptist Foreign Missionary Society. Miss Elma R. Tharp, Secretary. Rev. J. F. Gressitt, Treasurer, Office : 4, Itchome, Misaki Cho, Kanda Ku, Tokyo. Statistician, Miss Louise F. Jenkins.
- 3.—AFP. Foreign Missionary Association of Friends of Philadelphia. Mr. G. Burnham Braithwaite, Secretary.
- 4.—AUBM. (Merged with Protestant Episcopal Church in America—Tohoku District—March 1931).
- 5.—AG. The Assembly of God.
- 6.—BS. Bible Societies :  

American Bible Society. Rev. K. E. Aurell, 4, Gochome, Ginza, Tokyo. Telegraphic address : "Bibles Tokyo".

The British and Foreign Bible Society and National Bible Society of Scotland. Mr. G. H. Vinall, 95 Yedo Machi, Kobe Ku, Kobe. Telegraphic address : "Testaments-Kobe".
- 7.—CE. Community of the Epiphany. Sister Superior Etheldreda, Secretary.
- 8.—CJPM. The Central Japan Pioneer Mission. Miss M. A. Burnet, Secretary.
- 9.—CLS. Christian Literature Society. Rev. S. H. Wainright, Secretary. 4 Ginza, 5 Chome, Kyobashi Ku, Tokyo. (F. C. Tokyo 11357).
- 10.—CMA. Christian and Missionary Alliance.
- 11.—CMS. Church Missionary Society. Rev. John C. Mann, Secretary.
- 12.—CN. Church of the Nazarene. Rev. Wm. A. Eckel, Secretary.
- 13.—EC. Evangelical Church of North America. Rev. P. S. Mayer D.D., Secretary.
- 14.—FMA. General Mission Board of the Free Methodist Church of North America. Rev. H. H. Wagner, Secretary.
- 15.—IND. Independent of any Society.

- 16.—JAM. Japan Apostolic Mission. Mr. L. W. Coote, Secretary.
- 17.—JBTS. Japan Book and Tract Society. 4, Ginza, Shichome, Kyobashi Ku, Tokyo. (Tel. Kyobashi 4573. F.C. Tokyo 2273. Cable, "Tracts Tokyo").
- 18.—JEB. Japan Evangelistic Band. Mr. James Cuthbertson, Secretary.
- 19.—JRM. Japan Rescue Mission. Mr. George Dempsie, Secretary.
- 20.—KCJ. Kagawa Co-operators in Japan. Miss Helen F. Topping, Secretary.
- 21.—KK. Kumiai Kyokai. (Congregational).
- 22.—LCA. Board of Foreign Missions of the United Lutheran Church in America. Rev. John K. Linn, Secretary.
- 23.—LGAF. The Lutheran Gospel Association of Finland. Rev. T. Minkinen, Secretary.
- 24.—LM. Liebenzeller Mission. Ernst Lang, Secretary.
- 25.—MBW. Missionary Bands of the World. Mr. Fred Abel, Secretary.
- 26.—MEC. Board of Foreign Missions of the Methodist Episcopal Church and Woman's Foreign Missionary Society of the M.E. Church. Rev. Fred D. Gealy Ph.D., Secretary.
- 27.—MES. Board of Foreign Missions of the Methodist Episcopal Church, South. Rev. J. J. Mickle, Recording Secretary.
- 28.—MM. Mino Mission. Miss Sadie Lea Weidner, Secretary.
- 29.—MP. Board of Foreign Missions of the Methodist Protestant Church. Miss Ethel L. Hempstead, Secretary.
- 30.—MSCC. Missionary Society of the Church of England in Canada. Bishop H. J. Hamilton, Secretary.
- 31.—NKK. Nihon Kirisuto Kyokwai. (Presbyterian and Reformed).
- 32.—NMK. Nihon Methodist Kyokwai. (UCC, MEC, MES). Rev. Yoshimune Abe, Secretary: Aoyama Gakuin, Midorigaoka, Shibuya, Tokyo Fu.
- 33.—NSK. Nippon Sei Ko Kwai. (CMS, MSCC, SPG, AUBM, PE).
- 34.—OAM. Ost Asien Mission. (The East Asia Mission). Rev. K. Weidinger D.D., Secretary.
- 35.—OM. Osaka Mission. Miss E. Ruth Cribb, Secretary.
- 36.—OMJ. Omi Mission. Mr. E. V. Yoshida, Secretary. Omi-Hachiman.
- 37.—OMS. Oriental Missionary Society (Holiness Church).
- 38.—PCC. Board of Foreign Missions, Presbyterian Church in Canada. Rev. L. L. Young, Secretary.
- 39.—PE. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America.

Kyoto District : Miss Etta S. McGrath, Secretary.

Tohoku District : Rev. W. F. Madeley, Secretary.

North Tokyo District : Miss Ruth Burnside, Secretary.

- 40.—PN. Board of Foreign Missions of the Presbyterian Church of the United States of America. Miss L. A. Wells, Secretary.
- 41.—PS. Executive Committee of the Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian). Mrs. Wm. C. Buchanan, Secretary.
- 42.—RCA. Reformed Church in America. Rev. Willis G. Hoekje, Secretary.
- 43.—RCUS. Reformed Church in the United States. Rev. E. H. Zaugg Ph.D., Secretary. Mission office: 135 Higashi Niban Cho, Sendai. (Tel. 1783).
- 44.—SA. Salvation Army. Brigadier Victor E. Rolfe, Secretary. Salvation Army Headquarters, 5 Hitotsubashi Dori, Kanda Ku, Tokyo. (Tel. Kudan 33-0479, 2344).
- 45.—SAM. Scandinavian American Alliance Mission. Rev. Joel Anderson, Secretary.
- 46.—SBC. Southern Baptist Convention. Rev. N. F. Williamson, Secretary.
- 47.—SDA. Seventh Day Adventists. Mr. H. J. Perkins, Secretary.
- 48.—SPG. Society for the Propagation of the Gospel in Foreign Parts.  
Kobe Diocese : Rev. F. Kettlewell, Secretary.  
Tokyo Diocese : Bishop Martin, Secretary.  
South Tokyo Diocese : Rt. Rev. S. Heaslett, Secretary.
- 49.—UB. Foreign Missionary Society of the United Brethren in Christ. Rev. J. E. Knipp, Secretary.
- 50.—UCC. United Church of Canada.  
General Board : Rev. D. R. McKenzie, D. D., Secretary.  
Woman's Board : Miss A. O. Strothard, Secretary.
- 51.—UCMS. United Christian Missionary Society. Rev. R. D. McCoy, Secretary.
- 52.—UGC. Universalist General Convention.
- 53.—WM. Wesleyan Methodist Connection of America. Rev. Maurice A. Gibbs, Secretary.
- 54.—WSSA. World's Sunday School Association.
- 55.—WU. Woman's Union Missionary Society of America. Miss Susan A. Pratt, Secretary.
- 56.—YMCA. Young Men's Christian Association. (American National Council). Mr. G. R. Phelps, Secretary. 10

Omote Sarugaku Cho, Kanda Ku, Tokyo. (Tel. Kanda 2001-2).

- 57.—YMJ. Yotsuya Mission. Rev. W. D. Cunningham, Secretary.  
58.—YWCA. Young Women's Christian Association of the United States of America. Miss Mildred Roe, Secretary.  
10 Omote Sarugaku Cho, Kanda Ku, Tokyo.

## FORMOSA.

- 59.—EPM. Foreign Missions of the Presbyterian Church of England. Rev. Edward Band, Secretary. Miss J. W. Galt, Assistant Secretary.  
60.—PCC. Board of Foreign Missions, Presbyterian Church in Canada. Mrs. L. R. Dickson, Secretary.

## LIST OF MISSIONARIES BY TOWNS

---

### AIZU-WAKAMATSU

Anderson, Rev. A. N., & W., SDA.  
Engelmann, Rev. M. J., & W.,  
RCUS.  
Thompson, Miss F. L., CMS.

### AKASHI SHI, Hyogo Ken.

Coles, Miss A. M., JEB.  
Smith, Miss I. W., JEB.

### AKITA SHI, Akita Ken.

Gibson, Miss M., UCMS.  
Harrison, Rev. E. R., & W., PE.  
Hendricks, Rev. K. C., & W.,  
UCMS.

### AMAGASAKI, Hyogo Ken.

Cox, Miss A. M., CMS.

### AOMORI SHI, Aomori Ken.

Noss, Rev. G. S., & W., RCUS.  
Spencer, Miss Gladys, PE.

### ARIMA MACHI, Hyogo Ken.

Thornton, Rev. T. W., & W., OM.

### ASHIYA, Hyogo Ken.

Cobb, Rev. J. B., & W., MES.  
Hepner, Rev. C. W., & W., LCA.  
Lane, Miss E. A., CMS.  
Price, Miss G. J., CMS.  
Staveley, Miss J. A., CMS.

### BEFU MACHI, Hyogo Ken.

Gillespy, Miss J. C., JEB.

### BEPPU, Oita Ken.

DeMaagd, Rev. J. C., & W., RCA.

### CHIBA SHI, Chiba Ken.

Peterson, Miss, A. J., SAM.  
Wordsworth, Miss R., SPG.

### DAIGO MACHI, Ibaraki Ken.

Fox, Mr. Herman, & W., IND.

### ENNA MURA, Shimane Ken.

Green, Rev. C. P., & W., CMA.

### FUKUI SHI, Fukui Ken.

Holmes, Rev. C. P., & W., UCC.  
Jost, Miss E. E., UCC.  
Killam, Miss Ada, UCC.  
Powell, Miss C. R., PE.  
Rorke, Miss M. L., UCC.

### FUKUOKA SHI, Fukuoka Ken.

Baker, Miss Effie, SBC.  
Bouldin, Rev. G. W., & W., SBC.  
Gerrish, Miss Ella, MEC.  
Howey, Miss Harriet, MEC.  
Hutchinson, Rev. A. C., & W.,  
CMS.  
Koch, Mr. A., & W., SDA.  
Lea, Rt. Rev. A., & W., CMS.  
Shirk, Miss Helen, LCA.  
Spencer, Rev. R. S., & W., MEC.  
Teague, Miss C. M., MEC.  
Watkins, Miss E., IND.  
Williamson, Rev. N. F., & W.,  
SBC.

### FUKUSHIMA SHI, Fukushima Ken.

Crowdson, Rev. I. D., & W.,  
UCMS.

### FUKUYAMA SHI, Hiroshima Ken.

Francis, Miss M. R., CMA.

### GENSAN, Korea.

Stewart, Rev. S. A., & W., MES.

### GIFU SHI, Gifu Ken.

Buchanan, Miss E. O., PS.  
Buchanan, Rev. W. C., & W., PS.  
Forestel, Miss M., MSCC.  
Shore, Miss G., MSCC.

### HACHIOJI SHI, Tokyo Fu.

Wengler, Miss Jessie, AG.

**HAKODATE SHI,**  
Oshima Ken, Hokkaido.

Brittain, Miss B., MEC.  
Cheney, Miss Alice, MEC.  
Collins, Miss M. D., MEC.  
Rennie, Rev. W., IND.

**HAMAMATSU SHI,**  
Shizuoka Ken.

Drake, Miss Katherine, UCC.  
Hempstead, Miss E. L., MP.  
Stone, Rev. A. R., & W., UCC.

**HIKONE,**  
Shiga Ken.

Smith, Rev. P. A., & W., PE.

**HIMEJI SHI,**  
Hyogo Ken.

Accock, Miss A. A., ABF.  
Hager, Rev. S. E., & W., MES.  
Holmes, Miss M., SPG.  
Jenkins, Miss L. F., ABF.  
Topping, Rev. W. F., & W., ABF.

**HIRATSUKA,**  
Kanagawa Ken.

Shaw, Rev. R. D. M., & W., SPG.  
Shepherd, Miss K., SPG.

**HIROSAKI SHI,**  
Aomori Ken.

Byler, Miss G. M., MEC.  
Shacklock, Rev. F., & W., MEC.  
Taylor, Miss E. M., MEC.

**HIROSHIMA SHI,**  
Hiroshima Ken.

Anderson, Miss Myra, MES.  
Barnard, Rev. C. E., & W., PN.  
Clarke, Miss S. F., PN.  
Cooper, Miss Lois, MES.  
Cronk, Miss Althea, MES.  
Finch, Miss M. D., MES.  
Frehn, Rev. M. C., & W., CMA.  
Hereford, Rev. W. F., & W., PN.  
Johnson, Miss Katherine, MES.  
Ray, Rev. J. F., & W., SBC.  
Shannon, Miss I. L., MES.

**HITACHI-OMIYA,**  
Ibaraki Ken.

Jones, Miss Christine, IND.  
Rhodes, Mr. E. A., & W., IND.

**HONJO MACHI,**  
Akita Ken.

Asbury, Miss J. J., UCMS.

**IKOMA P. O.**  
Nara Ken.

Coote, Mr. L. W., & W., JAM.  
Glaeser, Mr. Martin, & W., JAM.  
Johnson, Mr. Theo., JAM.  
Lye, Miss Florence, JAM.  
Randall, Mr. A. E., & W., JAM.  
Richert, Mr. A., & W., JAM.  
Stromquist, Miss A., JAM.

**INADA MURA,**  
Kanagawa Ken.

Buss, Rev. B., & W., LM.  
Mosimann, Rev. O., LM.

**INARI YAMA,**  
Nagano Ken.

Horobin, Miss H. M., MSCC.

**INUYAMA,**  
Aichi Ken.

Archer, Miss A. L., MSCC.

**ISHINOMAKI,**  
Miyagi Ken.

Stacy, Miss M. R., ABCFM.

**JALUIT,**  
Marshall Islands.

Lockwood, Rev. G. C., & W.,  
ABCFM.

**KAGOSHIMA SHI,**  
Kagoshima Ken.

Finlay, Miss A. L., MEC.  
Peet, Miss A. E., MEC.  
Ter Borg, Rev. J., & W., RCA.

**KAMI IIDA,**  
Nagano Ken.

Minkinen, Rev. T., & W., LGAF.  
Niemi, Miss Tyne, LGAF.

**KANAZAWA SHI,**  
Ishikawa Ken.

Bates, Miss E. L., UCC.  
Echlin, Miss Margaret, PN.  
Miles, Miss Mary, PN.  
Reiser, Miss I. I., PN.  
Tremain, Rev. M. A., & W., PN.

**KANNO MURA,**  
Chiba Ken.

Millard, Mr. F. R., & W., SDA.  
Nelson, Rev. A. N., & W., SDA.  
Thurston, Rev. C. E., & W., SDA.

**KARENKO,**  
Formosa.

Yates, Rev. N. P., IND.



**KAWAGOE,  
Saitama Ken.**

Boyd, Miss L. H., PE.

**KAWARAGI MURA,  
Hyogo Ken.**

Gale, Mrs. Emma, IND.

Straub, Miss Mae, AG.

**KEIJO,  
Korea.**

Kerr, Rev. Wm. C., &amp; W., PN.

**KITA SHIN MACHI,  
Hyogo Ken.**

Jones, Mr. T. J., &amp; W., JEB.

Williams, Mr. F. T., JEB.

**KOBE SHI,  
Hyogo Ken.**

Akana, Mrs. Catherine, ABCFM.

Anderson, Miss M. E., PCC.

Basil, Rt. Rev. Bishop, & W.,  
SPG.

Bayliss, Miss E., SPG.

Beatty, Mr. H. E., &amp; W., IND.

Clark, Rev. E. M., &amp; W., PN.

Collins, Rev. A. M., JEB.

Crew, Miss Angie, ABCFM.

Crew, Mrs. G. K., ABCFM.

Cuthbertson, Mr. J., &amp; W., JEB.

DeForest, Miss C. B., ABCFM.

Druitt, Miss, IND.

Field, Miss S. M., ABCFM.

Ford, Rev. J. C., IND.

Frank, Rev. J. W., &amp; W., MES.

Fulton, Rev. S. P., &amp; W., PS.

Hackett, Mr. H. W., & W., ABC-  
FM.

Hoare, Miss D. E., JEB.

Holland, Miss C. G., MES.

Kettlewell, Rev. F., &amp; W., SPG.

Lamont, Miss Helen, ABCFM.

Lindstrom, Mrs. H., CMA.

MacCausland, Miss I., ABCFM.

MacDonald, Miss E. G., PCC.

MacLean, Miss J. C., PCC.

Martin, Prof., J. V., &amp; W., MEC.

Murphy, Miss G. M., PCC.

Myers, Rev. H. W., &amp; W., PS.

Ostrom, Rev. H. C., &amp; W., PS.

Oxford, Mr. J. S., &amp; W., MES.

Parker, Mr. K. A., &amp; W., UCC.

Pedley, Mrs. Martha, ABCFM.

Perry, Miss C. C., ABCFM.

Richardson, Miss Helena, JEB.

Ruder, Miss T. H., ABCFM.

Rupert, Miss N. L., IND.

Sheppard, Miss E., IND.

Shively, Miss Lillian, ABCFM.

Sister, Eleanor, CE.

Sister Eleanor Frances, CE.

Smith, Miss E., SPG.

Smith, Mr. Roy, &amp; W., MES.

Soal, Miss A. A., JEB.

Stokes, Miss K. S., SPG.

Stowe, Miss G. H., ABCFM.

Stowe, Miss M. E., ABCFM.

Taylor, Mrs. Mary, AG.

Tench, Rev. G. R., &amp; W., UCC.

Thorlaksson, Rev. S. O., & W.,  
LCA.

Titcomb, Miss L. W., ABCFM.

Vinall, Mr. G. H., &amp; W., BS.

Wagner, Rev. H. H., &amp; W., FMA.

Watts, Rev. F. E., &amp; W., IND.

Wilson, Miss Eleanor, ABCFM.

Woodworth, Miss O. F., JEB.

Woolley, Miss Alice, IND.

Young, Rev. L. L., &amp; W., PCC.

**KOCHI SHI,  
Kochi Ken.**

Brady, Rev. J. H., &amp; W., PS.

Crawford, Rev. V. A., &amp; W., PS.

Dowd, Miss Annie H., PS.

Ellis, Mrs. Charles, IND.

McIlwaine, Rev. W. B., &amp; W., PS.

**KOFU SHI,  
Yamanashi Ken.**

Barr, Miss L. M., UCC.

Coates, Rev. W. G., &amp; W., UCC.

Greenbank, Miss K. M., UCC.

Kinney, Miss J. M., UCC.

McLachlan, Miss A. M., UCC.

McLeod, Miss A. O., UCC.

Suttie, Miss Gwen, UCC.

**KOKURA SHI,  
Fukuoka Ken.**

Dozier, Rev. C. K., &amp; W., SBC.

Hannah, Miss Lolita, SBC.

Lancaster, Miss C. E., SBC.

Rowe, Mrs. J. H., SBC.

**KUMAMOTO SHI,  
Kumamoto Ken.**

Akard, Miss Martha, LCA.

Bach, Rev. D. G. M., &amp; W., LCA.

Beers, Miss Grace, LCA.

Harder, Miss Martha, LCA.

Powlas, Miss Maude, LCA.

Schillinger, Rev. G. W., & W.,  
LCA.

Wright, Miss A. H., IND.

**KURE SHI,  
Hiroshima Ken.**

Baldwin, Miss C. M., CMS.

Doubleday, Miss S. C., CMS.

Freely, Miss Gertrude, MES.

Searcy, Miss Mary G., MES.

**KURUME,  
Fukuoka Ken.**

Eringa, Miss Dora, RCA.

Goldsmith, Miss M. O., CMS.

Moore, Rev. B. C., &amp; W., RCA.

Winther, Rev. J. M. T., & W.,  
LCA.

**KUSATSU,  
Gumma Ken.**

Cornwell-Legh, Miss Mary H., PE.

McGill, Miss Mary B., PE.

Nettleton, Miss Mary, PE.

**KYOTO SHI,  
Kyoto Fu.**

Bartlett, Rev. S. C., & W., ABCFM.

Buchanan, Rev. D. C., & W., PN.

Chapman, Rev. J. J., & W., PE.

Clapp, Miss Frances B., ABCFM.

Cobb, Rev. E. S., & W., ABCFM.

Cox, Mr. L. B., ABCFM.

Denton, Miss M. F., ABCFM.

Disbrow, Miss H. J., PE.

Fanning, Miss K. F., ABCFM.

Foote, Miss E. L., PE.

Franklin, Rev. S. H., & W., PN.

Gordon, Mrs. M. L., ABCFM.

Gwinn, Miss Alice E., ABCFM.

Hall, Rev. M. E., & W., ABCFM.

Hessel, Rev. Egon, & W., OAM.

Hibbard, Miss Esther, ABCFM.

Huntley, Mr. Frank, & W., ABCFM.

Johnson, Miss T., PE.

Mann, Rev. L. W., & W., ABCFM.

McGrath, Miss E. S., PE.

Morris, Rev. J. K., & W., PE.

Neely, Miss C. J., PE.

Nichols, Rt. Rev. S. H., & W., PE.

Oglesby, Mrs. A. M., PE.

Parmelee, Miss H. F., ABCFM.

Smith, Mr. H. E., & W., IND.

Staples, Mrs. M. L., CM.

Sumners, Miss Gertrude, PE.

Trotter, Mr. J. M., ABCFM.

Zoll, Mr. Donald, ABCFM.

**MAEBASHI SHI,  
Gumma Ken.**

Burnet, Miss M. A., CJPM.

Thomas, Miss G. E., CJPM.

**MARUGAME SHI,  
Kagawa Ken.**

Buchanan, Rev. W. McS., & W., PS.

Currell, Miss Susan McD., PS.

**MATSUMOTO SHI,  
Nagano Ken.**

Ainsworth, Rev. F., & W., UCC.

Clench, Miss M., IND.

Hamilton, Miss F., MSCC.

**MATSUYAMA SHI,  
Ehime Ken.**

Callahan, Rev. W. J., & W., MES.

Gulick, Mr. Leeds, & W., ABCFM.

Hoyt, Miss O. S., ABCFM.

Merrill, Miss Katherine, ABCFM.

**MIKAGE MACHI,  
Hyogo Ken.**

Chapman, Rev. G. K., & W., PN.

**MINAMIHARA,  
Chiba Ken.**

Colborne, Mrs. S. E., CMS.

**MITO SHI,  
Ibaraki Ken.**

Chappell, Rev. James, & W., PE.

McKim, Miss Bessie, JE.

Sharpless, Miss E. F., AFP.

**MIYAJI MACHI,  
Kumamoto Ken.**

Freeth, Miss F. M., CMS.

**MIYAZAKI SHI,  
Miyazaki Ken.**

Warren, Rev. C. M., & W., ABCFM.

**MOJI,  
Fukuoka Ken.**

Linn, Rev. J. A., & W., LCA.

**MORIOKA SHI,  
Iwate Ken.**

Allen, Miss Thomasine, ABF.

Schroer, Rev. G. W., & W., RCUS.

Steadman, Rev. F. W., & W., ABF.

**NAGANO SHI,  
Nagano Ken.**

Callbeck, Miss A. L., UCC.

Makeham, Miss Eva, MSCC.

Norman, Rev. D., & W., UCC.

Sadler, Miss Neta, UCC.

Start, Dr. R. K., MSCC.

Waller, Rev. J. G., & W., MSCC.

**NAGASAKI SHI,  
Nagasaki Ken.**

Altman, Miss E. R., MEC.

Ashbaugh, Miss A. M., MEC.

Bruns, Rev. Bruno, & W., RCA.

Couch, Miss Helen, MEC.

Couch, Miss S. M., RCA.

Curry, Miss Olive, MEC.

Hagen, Miss O. I., MEC.

Hoekje, Rev. W. G., & W., RCA.

Krider, Rev. W. W., & W., MEC.

McAlpine, Mr. J. A., RCA.

Mills, Mr. E. O., & W., SBC.

Moore, Miss G. H., MEC.

Peckham, Miss Caroline, MEC.

Place, Miss Pauline, MEC.

Scott, Rev. F. N., & W., MEC.

Smith, Miss Pauline, MEC.

Taylor, Miss Minnie, RCA.

**NAGOYA SHI,**  
**Aichi Ken.**

Archibald, Miss Margaret, PS.  
Bowman, Miss N. F. J., MSCC.  
Buchanan, Miss Ruth, PS.  
Buckland, Miss R. E., PS.  
Daniels, Miss Mabel, PS.  
Gardner, Miss E. E., PS.  
Hamilton, Bishop H. J., & W.,  
MSCC.  
Juergensen, Rev. J. W., & W.,  
AG.  
Kirtland, Miss L. G., PS.  
Knudten, Rev. A. C., & W., LCA.  
Lang, Miss K., MSCC.  
Lynch, Rev. A. H., MP.  
McIlwaine, Rev. W. A., & W.,  
PS.  
McIntosh, Miss Elsie T., YWCA.  
McWilliams, Rev. W. R., & W.,  
UCC.  
Roberts, Rev. F. L., & W.,  
ABCFM.  
Robinson, Mr. C. C., & W., IND.  
Robinson, Miss H. M., IND.  
Smythe, Rev. L. C. M., & W., PS.  
Warner, Rev. Paul F., MP.  
Williams, Miss M. E., MP.

**NARA SHI,**  
**Nara Ken.**

Dickson, Miss L. E., PE.  
Hester, Miss M. W., PE.

**NIIGATA SHI,**  
**Niigata Ken.**

McCall, Rev. C. F., & W.,  
ABCFM.  
Watts, Rev. H. G., & W., MSCC.

**NIKKO,**  
**Tochigi Ken.**

Humphreys, Miss Marian, PE.

**NISHINOMIYA,**  
**Hyogo Ken.**

Bates, Rev. C. J. L., & W., UCC.  
Haden, Rev. T. H., & W., MES.  
Hillburn, Rev. S. M., & W., MES.  
Jones, Rev. H. P., & W., MES.  
Mann, Rev. J. C., & W., CMS.  
Matthews, Rev. W. K., & W., MES.  
McKenzie, Mr. A. P., & W., UCC.  
Mickle, Mr. J. J., & W., MES.  
Ogburn, Rev. N. S., & W., MES.  
Outerbridge, Rev. H. W., & W.,  
UCC.  
Woodsworth, Rev. H. F., & W.,  
UCC.  
Whiting, Rev. M. M., & W., UCC.

**NISHITAKA MURA,**  
**Miyagi Ken.**

Butler, Miss B., JRM.  
Lloyd, Miss M., JRM.

**NISHIZU,**  
**Fukui Ken.**

Paine, Miss Margaret R., PE.

**NOBEOKA,**  
**Miyazaki Ken.**

Horne, Miss A. C. J., CMS.

**NOGATA MACHI,**  
**Fukuoka Ken.**

Boydell, Miss K. M., CMS.

**NUMAZU SHI,**  
**Shizuoka Ken.**

Edlin, Miss C. M. A. T., SPG.  
Sansbury, Rev. C. K., & W., SPG.

**OGAKI,**  
**Gifu Ken.**

Miller, Miss Erma L., MM.  
Weidner, Miss S. L., MM.  
Whewell, Miss E. A., MM.

**OGI MACHI,**  
**Saga Ken.**

Lippard, Miss Faith, LCA.  
Winther, Miss Maya, LCA.

**OITA SHI,**  
**Oita Ken.**

Bagley, Miss Leila, MES.  
Carrol, Miss Sallie, MES.  
Kuyper, Rev. H., & W., RCA.  
Towson, Miss Manie, MES.  
Tumlin, Miss Mozelle, MES.

**OKAYA,**  
**Nagano Ken.**

Spencer, Rev. V. C., & W., MSCC.

**OKAYAMA SHI,**  
**Okayama Ken.**

Adams, Miss A. P., ABCFM.  
Meyers, Rev. J. T., & W., MES.  
Dietrich, Mr. G., & W., SDA.  
Olds, Rev. C. B., & W., ABCFM.

**OKAZAKI SHI,**  
**Aichi Ken.**

Patton, Miss A. V., PS.  
Patton, Miss F. D., PS.

**OMI-HACHIMAN,**  
**Shiga Ken.**

Vories, Mrs. J. E., OMJ.  
Vories, Mr. W. M., & W., OMJ.

**OSAKA SHI,**  
**Osaka Fu.**

Alexander, Miss Sallie, PN.  
Baker, Miss E. M., CMS.  
Cook, Miss M. M., MES.  
Cribb, Miss E. R., OM.

Cuddeback, Miss Margaret, ABF.  
Davis, Miss Ethel J., YWCA.  
Dempsie, Rev. G., & W., JRM.  
Erskine, Rev. W. H., & W.,  
UCMS.

Foote, Rev. J. A., & W., ABF.  
Gorbold, Mrs. R. P., PN.  
Hager, Miss B. D., MES.  
Hail, Mrs. J. E., PN.  
Hereford, Miss Grace, PN.  
Howard, Miss R. D., CMS.  
Jean, Miss F. E., PE.  
Jones, Dr. F. M., & W., PE.  
Kirkaldy, Miss Minnie, JRM.  
Kludt, Miss Ann M., ABF.  
Madden, Miss Grace, IND.  
Madden, Rev. M. B., & W., IND.  
Murry, Miss E. R., JRM.  
Palmer, Miss H. M., PN.  
Peavy, Miss Ann, MES.  
Pickens, Miss L. O., FMA.  
Rawlings, Rev. G. W., & W.,  
CMS.  
Riker, Miss S. M., PN.  
Saville, Miss R., JRM.  
Thede, Rev. Harvey, & W., EC.  
Torbet, Miss I., JRM.  
Tristram, Miss K., CMS.  
Whitehead, Miss M. M., MES.  
Williams, Miss A. B., MES.  
Williams, Miss A. S., CMS.

#### OTA MACHI, Ibaraki Ken.

Fox, Mr. H. R., & W., IND.

#### OTARU SHI, Hokkaido.

Cary, Rev. F., & W., ABCFM.  
Gardener, Miss F. E., IND.  
McCrary, Miss C. H., PN.

#### OTSU, Shiga Ken.

Knipp, Rev. J. E., & W., UB.

#### SAGA SHI, Saga Ken.

Heins, Rev. F. W., & W., LCA.

#### SAPPORO SHI, Hokkaido.

Alexander, Miss V. E., MEC.  
Barr, Miss Margaret, PN.  
Batchelor, Ven. J., & W., CMS.  
Etter, Mr. C. L., & W., IND.  
Evans, Miss E. M., PN.  
Lake, Rev. L. C., & W., PN.  
Monk, Miss A. M., PN.  
Piercy, Rev. H. G., CMS.  
Smith, Miss J., PN.  
Smith, Rev. J. C., & W., PN.  
Walsh, Rt. Rev. G. J., & W.,  
CMS.

#### SENDAI SHI, Miyagi Ken.

Ankeney, Rev. A., & W., RCUS.  
Binsted, Rt. Rev. N. S., & W., PE.  
Bixby, Miss A. C., ABF.  
Boyle, Miss Helen, PE.  
Brown, Miss O., JRM.  
Bunker, Miss Annie, JRM.  
Dann, Miss J. M., JRM.  
Gerhard, Miss Mary E., RCUS.  
Gerhard, Rev. P. L., & W., RCUS.  
Gillett, Rev. C. S., & W., ABCFM.  
Gray, Miss G. V., PE.  
Grether, Miss S. G., RCUS.  
Hanold, Miss Helen D., RCUS.  
Hansen, Miss K. I., RCUS.  
Hesketh, Miss E., JRM.  
Hittle, Miss Dorothy, PE.  
Hoffman, Miss M. E., RCUS.  
James, Miss Ruth, JRM.  
Jansen, Miss B., PE.  
Kriete, Rev. C. D., & W., RCUS.  
Lee, Miss Mabel, MEC.  
LeGalley, Mr. C. M., RCUS.  
Lindsey, Miss L. A., RCUS.  
Luthy, Rev. S. R., & W., MEC.  
Madeley, Rev. W. F., PE.  
McGrath, Miss Violet, JRM.  
McKnight, Rev. W. Q., & W.,  
ABCFM.  
Newbury, Miss G. M., ABF.  
Peterson, Miss M. E., RCUS.  
Primley, Miss H. E., RCUS.  
Ranson, Deaconess A. L., PE.  
Schneder, Rev. D. B., & W.,  
RCUS.

Simons, Miss Marian, MEC.  
Sipple, Mr. Carl S., RCUS.  
Wilson, Miss Helen, ABF.  
Zaugg, Rev. E. H., & W., RCUS.

#### SEOUL, Korea.

Kerr, Rev. W. C., & W., PN.  
Smith, Miss Eloise, MEC.  
Starkey, Miss Bertha, MEC.  
Woodard, Rev. W. P., & W.,  
ABCFM.

#### SHIGEI MURA, Hiroshima Ken.

Farnum, Rev. M. D., & W., ABF.

#### SHIMONOSEKI SHI, Yamaguchi Ken.

Kennion, Miss Olive, SPG.  
Mackenzie, Miss Virginia, PN.  
Pieters, Miss J. A., RCA.  
Strong, Rev. G. N., SPG.  
Walne, Rev. E. N., & W., SBC.  
Walne, Miss Florence, SBC.  
Walvoord, Miss Florence, RCA.

#### SHIMOTSUMA MACHI, Ibaraki Ken.

Binford, Mr. Gurney, & W., AFP.

**SHINGU,**  
**Wakayama Ken.**

Chapman, Rev. E. N., & W., PN.  
Morgan, Miss A. E., PN.

**SHIODA MURA,**  
**Ibaraki Ken.**

Bixler, Mr. O. D., & W., IND.

**SHIZUOKA SHI,**  
**Shizuoka Ken.**

Albright, Rev. L. S., & W., UCC.  
Andrews, Miss Sarah, IND.  
Douglas, Miss L., UCC.  
Ewing, Miss H. L., IND.  
Govenlock, Miss I., UCC.  
Lehman, Miss Lois, UCC.  
Stetson, Rev. C. R., & W., UCC.

**SHOKWA,**  
**Formosa.**

Adair, Miss Lily, EPM.  
Elliot, Miss Isabel, EPM.  
Landsborough, Dr. D., & W.,  
EPM.  
Livingston, Miss A. A., EPM.  
Mumford, Rev. R. H., & W.,  
EPM.

**SUMIYOSHI,**  
**Hyogo Ken.**

Eckle, Rev. W. A., & W., CN.  
Talbot, Mrs. B. J., CN.

**TAIHOKU,**  
**Formosa.**

Adams, Miss A. E., PCC.  
Chisholm, Miss E. K., PCC.  
Graham, Mr. M. G., & W., PCC.  
Gushue-Taylor, Mr. G., & W.,  
PCC.  
Hermanson, Miss Hildur, PCC.  
Ramsay, Miss M., PCC.  
Senior, Miss Annie, PCC.  
Stevens, Dr. E., & W., PCC.

**TAINAN,**  
**Formosa.**

Band, Rev. E., & W., EPM.  
Barclay, Rev. Thomas, D. D., EPM.  
Barnett, Miss Margaret, EPM.  
Cheal, Dr. P., & W., EPM.  
Cullen, Miss S. G., EPM.  
Galt, Miss Jessie, EPM.  
Gauld, Miss Gretta, EPM.  
Gauld, Mrs. M. A., EPM.  
Little, Dr. J. L., & W., EPM.  
Lloyd, Miss Jeannie, EPM.  
Makintosh, Miss S. E., EPM.  
MacLeod, Rev. D., & W., EPM.  
Marshall, Rev. D. F., & W., EPM.  
Montgomery, Rev. W. E., & W.,  
EPM.  
Singleton, Mr. Leslie, & W., EPM.

**TAISHA MURA,**  
**Hyogo Ken.**

Barns, Miss Helen V., ABCFM.  
Bickle, Miss M. H., ABCFM.  
Cary, Miss Alice E., ABCFM.  
Husted, Miss E. E., ABCFM.  
Jones, Dr. F. M., & W., PE.  
Moran, Rev. S. F., & W., ABCFM.

**TAKAMATSU SHI,**  
**Kagawa Ken.**

Atkinson, Miss M. J., PS.  
Erickson, Rev. S. M., & W., PS.  
Moore, Rev. J. W., & W., PS.  
Munroe, Rev. H. H., & W., PS.

**TAKATA SHI,**  
**Niigata Ken.**

Butcher, Miss K., MSCC.  
Moss, Miss A. F., MSCC.  
Powles, Rev. P. S. C., & W.,  
MSCC.

**TAMSUI,**  
**Formosa.**

Burdick, Miss A. M., PCC.  
Dickson, Rev. J. I., & W., PCC.  
Douglas, Miss D. C., PCC.  
Mackay, Mr. G. W., & W., PCC.  
Taylor, Miss Isabel, PCC.  
Wilkie, Rev. J. D., & W., PCC.

**TOBATA SHI,**  
**Fukuoka Ken.**

Hind, Rev. J., & W., CMS.  
Schell, Miss Naomi, SBC.

**TOCHIGI MACHI,**  
**Tochigi Ken.**

Andrews, Rev. R. W., & W., PE.

**TOKIWA MURA,**  
**Ibaraki Ken.**

Nicholson, Mr. H. V., & W., AFP.

**TOKUSHIMA SHI,**  
**Tokushima Ken.**

Jenkins, Rev. C. R., & W., PS.  
Logan, Rev. C. A., PS.  
Lumpkin, Miss Estelle, PS.  
Richardson, Miss C. M., CMS.

**TOKUYAMA,**  
**Yamaguchi Ken.**

Palmore, Rev. P. L., & W., MES.

**TOKYO.**

Abel, Miss Dorothy, MBW.  
Abel, Mr. Fred, & W., MBW.  
Alexander, Rev. R. P., & W.,  
MEC.  
Allen, Miss A. W., UCC.  
Anderson, Miss Irene, EC.



- Anderson, Rev. Joel, & W., SAM.  
 Andrews, Miss O. M. E., IND.  
 Armstrong, Rev. V. T., & W., SDA.  
 Aurell, Rev. K. E., & W., BS.  
 Bailey, Miss B. M., MEC.  
 Baker, Miss Edith, YWCA.  
 Barbour, Miss Ruth, PE.  
 Bauernfeind, Miss S. M., EC.  
 Beach, Mrs. Emma, IND.  
 Benninghoff, Rev. H. B., & W., ABF.  
 Bergamini, Rev. J. Van W., & W., PE.  
 Berry, Rev. A. D., MEC.  
 Best, Staff-Captain A., & W., SA.  
 Bishop, Rev. Charles, & W., MEC.  
 Borton, Mr. Hugh, & W., AFP.  
 Bott, Rev. G. E., & W., UCC.  
 Bowen, Miss G., UGC.  
 Bowles, Rev. G., & W., AFP.  
 Bowles, Dr. H. E., & W., PE.  
 Boyd, Miss Helen, SPG.  
 Braithwaite, Mr. G. B., & W., JBTS, AFP.  
 Braithwaite, Mrs. L. E., JEB.  
 Branstad, Mr. K. E., PE.  
 Brumbaugh, Rev. T. T., & W., MEC.  
 Bryan, Rev. H. H., & W., PS.  
 Buchanan, Miss A. D., RCA.  
 Buncombe, Rev. W. P., & W., CMS.  
 Burnside, Miss Ruth, PE.  
 Bushe, Miss S. L. K., CMS.  
 Carpenter, Miss M. M., ABF.  
 Cary, Rev. H. M., & W., UGC.  
 Chappell, Miss C. S., UCC.  
 Chase, Mr. J. T., & W., YMJ.  
 Chase, Miss Laura, MEC.  
 Chope, Miss D., SPG.  
 Clarke, Rev. W. H., & W., SBC.  
 Clause, Miss Freda J., ABF.  
 Cook, Miss Dulcie, UCC.  
 Course, Mr. J. H., & W., IND.  
 Courtice, Miss S. R., UCC.  
 Cunningham, Rev. W. D., & W., YMJ.  
 Cypert, Miss L., IND.  
 Daniel, Miss N. M., MEC.  
 Darrow, Miss Flora, RCA.  
 Daugherty, Miss L. G., PN.  
 Davidson, Ensign C., & W., SA.  
 Davis, Mr. Ernest J., IND.  
 Dithridge, Miss Harriett, IND.  
 Downing, Miss Ruth E., UGC.  
 Downs, Rev. Darley, & W., ABCFM.  
 Duryee, Rev. E. C., RCA.  
 Elliott Dr. Mabel E. PE.  
 Evans, Rev. C. H., & W., PE.  
 Everard, Miss C., PE.  
 Ewing, Miss A. M., IND.  
 Farnham, Miss Grace, YMJ.  
 Foote, Mr. E. W., & W., PE.  
 Foss, Miss E. H., CMS.  
 Frost, Ensign H., & W., SA.  
 Gardiner, Miss E. W., PE.  
 Garman, Rev. C. P., & W., ABCFM, CLS.  
 Garrard, Mr. M. H., JEB.  
 Gealy, Rev. F. E., & W., MEC.  
 Getzlaff, Dr. E. E., & W., SDA.  
 Gibbs, Rev. M. A., & W., WM.  
 Gillett, Miss E. R., IND.  
 Gressitt, Mr. J. F., & W., ABF.  
 Gubbins, Miss G. M., IND.  
 Haig, Miss M. T., UCC.  
 Hailstone, Miss M. E., SPG.  
 Halsey, Miss L. S., PN.  
 Hamilton, Miss G. F., UCC.  
 Hamilton, Miss K., CMS.  
 Hannaford, Rev. H. D., & W., PN.  
 Hartshorne, Miss A. C., IND.  
 Heckelman, Rev. F. W., MEC.  
 Helm, Mr. N. T., & W., PN.  
 Hennigar, Rev. E. C., & W., UCC.  
 Henty, Miss A. M., CMS.  
 Heywood, Miss C. G., PE.  
 Holtom, Rev. D. C., & W., ABF.  
 Horn, Rev. E. T., & W., LCA.  
 Iglehart, Rev. E. T., & W., MEC.  
 Johnson, Miss E. M., PE.  
 Jost, Miss H. J., UCC.  
 Juergensen, Miss Agnes, AG.  
 Juergensen, Mr. C. F., & W., AG.  
 Juergensen, Miss Mae, AG.  
 Kane, Miss M. E., ABCFM.  
 Karen, Mr. A., & W., LGAF.  
 Kaufman, Miss E. R., YWCA.  
 Kennard, Rev. J. S., & W., ABF.  
 Kennedy, Miss Claire E., IND.  
 Knapp, Deaconess S. T., PE.  
 Kraft, Mr. E. J., & W., SDA.  
 Kramer, Miss L. F., EC.  
 Kuecklich, Miss Gertrud, EC.  
 Lade, Miss H. R., PE.  
 Lamott, Rev. W. C., & W., PN.  
 Lee, Miss H. M., MEC.  
 Lemmon, Miss Vivian, YMJ.  
 Linn, Rev. J. K., & W., LCA.  
 London, Miss M. H., PN.  
 Luben, Rev. Barnerd, M., RCA.  
 Martin, Bishop, SPG.  
 Mauk, Miss Laura, EC.  
 Mayer, Rev. P. S., & W., EC.  
 Marshall, Rev. G. H., & W., PE.  
 McCaleb, Mr. J. M., IND.  
 McCoy, Rev. R. D., & W., UCMS.  
 McDonald, Miss M. D., PN.  
 McKenzie, Rev. D. R., UCC.  
 McKim, Rt. Rev. J., & W., PE.  
 McNaughton, Rev. R. E., & W., IND.  
 Mercer, Rev. F. E., & W., SPG.  
 Middleton, Mr. H. IND.  
 Miller, Miss Edna, AFP.  
 Miller, Rev. H. K., & W., RCUS.  
 Moule, Rev. G. H., CMS.  
 Murry, Miss E. B., PE.  
 Musser, Mr. C. K., & W., IND.  
 Newman, Rev. R. G., & W., UCC.  
 Nothelfer, Rev. Karl, LM.  
 Nuno, Miss C. M., PE.  
 Nystrom, Miss F. A., ABF.  
 Oldridge, Miss M. B., MEC.

Oltman, Mr. Paul V., & W., PN.  
 Oltmans, Rev. A., RCA.  
 Oltmans, Miss F. E., RCA.  
 Paine, Miss M. A., MEC.  
 Parkinson, Rev. W. W., & W., ABF.  
 Perkins, Mr. H. H., & W., SDA.  
 Peters, Miss A. F., PE.  
 Phelps, Mr. G. S., & W., YMCA.  
 Philipps, Miss E. G., SPG.  
 Pider, Miss M. Z., MEC.  
 Pinsent, Mrs. A. M., UCC.  
 Pond, Miss H. M., PE.  
 Powlas, Miss Annie, LCA.  
 Price, Rev. P. G., UCC.  
 Reifsnider, Rt. Rev. C. S., & W., PE.  
 Reischauer, Rev. A. K., & W., PN.  
 Rhoads, Miss E. D., AFP.  
 Roberts, Miss A., CMS.  
 Roe, Miss Mildred, YWCA.  
 Rolfe, Brigadier V., & W., SA.  
 Rusch, Mr. Paul, PE.  
 Ryder, Miss G. E., ABF.  
 Saunders, Miss V., UCC.  
 Schaeffer, Miss M. R., PE.  
 Schoonever, Miss Ruth, YMJ.  
 Schweitzer, Miss Edna, EC.  
 Scott, Mr. R. W., & W., PE.  
 Shaw, Miss L. L., MSCC.  
 Shipps, Miss Helen, PE.  
 Sister Emily, CE.  
 Sister Etheldreda, CE.  
 Sister Florence, CE.  
 Sister Mary Katherine, CE.  
 Sister Theodora, CE.  
 Smith, Miss D. F., ABCFM.  
 Smith, Mr. W. B., & W., PE.  
 Smyth, Major Annie, SA.  
 Spackman, Rev. H. C., & W., PE.  
 Sprowles, Miss A. D., MEC.  
 Staple, Miss G. E. M., PE.  
 Staples, Miss M. M., UCC.  
 Stegeman, Rev. H. V. E., & W., RCA.  
 Stirewalt, Rev. A. J., & W., LCA.  
 St. John, Mrs. A. C., PE.  
 Strothard, Miss A. O., UCC.  
 Sullivan, Miss M., PE.  
 Tanner, Miss K., SPG.  
 Tapson, Miss M., CMS.  
 Tetley, Miss Winifred, JEB.  
 Teusler, Dr. R. D., & W., PE.  
 Tharp, Miss E. R., ABF.  
 Thoren, Miss Amy, JEB.  
 Topping, Rev. H., & W., ABF.  
 Topping, Miss Helen F., KCJ.  
 Trott, Miss D., SPG.  
 Traut, Miss J. M., UCMS.  
 Tucker, Miss Grace, MSCC.  
 Uusitalo, Miss Siiri, LGAF.  
 Wagner, Miss D. A., MEC.  
 Wainright, Dr. S. H., & W., CLS, MEC.  
 Walker, Miss Mae, MSCC.  
 Walser, Rev. T. D., & W., PN.  
 Walton, Rev. W. H. M., & W., CMS.  
 Weidinger, Dr. Karl, & W., OAM.

White, Miss Sarah, PE.  
 Whitehead, Miss D., IND.  
 Wilcox, Miss B. L., YWCA.  
 Woodard, Rev. S. C., CMS.  
 Woodworth, Rev. A. D., & W., ABCFM.  
 Yoho, Miss Dee, UCMS.  
 Young, Rev. T. A., & W., UCMS.

## TOMIO.

Nara Ken.

Sarvis, Mrs. H. C., IND.

## TONO.

Iwate Ken.

Buzzell, Miss A. S., ABF.

## TOTTORI SHI.

Tottori Ken.

Bennett, Rev. H. J., &amp; W., ABCFM.

## TOYAMA SHI.

Toyama Ken.

Armstrong, Miss M. E., UCC.  
 Lindsay, Miss O. C., UCC.  
 Tweedie, Miss E. G., UCC.  
 Wright, Rev. R. C., UCC.

## TOYOHASHI.

Aichi Ken.

Isaac, Miss I. L., MSCC.  
 McAlpine, Rev. R. E., & W., PS.  
 Moore, Rev. L. W., & W., PS.

## TSU SHI.

Mie Ken.

Dunlop, Rev. J. G., &amp; W., PN.

## UEDA SHI.

Nagano Ken.

Hurd, Miss H. R., UCC.  
 Ryan, Miss E. L., UCC.  
 Waller, Rev. Wilfred W., MSCC.

## URAWA.

Saitama Ken.

Byers, Miss Florence, AG.  
 McKim, Miss Nellie, PE.

## UTSUNOMIYA.

Tochigi Ken.

Fry, Rev. E. C., ABCFM.

## UWAJIMA.

Shikoku.

Stott, Rev. J. D., &amp; W., MES.

## WAKAYAMA SHI.

Wakayama Ken.

Lloyd, Rev. J. H., & W., PE.  
 Ransom, Miss Mary H., PN.



**YAMADA,  
Mie Ken.**

Riker, Miss Jessie, PN.

**YAMAGATA SHI,  
Yamagata Ken.**

Mead, Miss Bessie, PE.

Nugent, Rev. W. C., & W., RCUS.

**YAMAGUCHI SHI,  
Yamaguchi Ken.**

Martin, Rev. D. P., & W., PN.

Stranks, Rev. J. C., & W., IND.

Wells, Miss L. A., PN.

**YOKOHAMA SHI,  
Kanagawa Ken.**

Acock, Miss W. M., ABF.

Barth, Rev. N. H., & W., AG.

Bickel, Mrs. L. W., ABF.

Bucknill, Rev. E. G., & W., SPG.

Clarke, Miss D. E., YMCA.

Converse, Miss C., ABF.

Covell, Mr. J. H., & W., ABF.

Douglas, Miss C., MP.

Draper, Rev. G. F., & W., MEC.

Draper, Miss Marion R., KCJ.

Fisher, Mrs. E. H., ABF.

Fisher, Mr. R. H., & W., ABF.  
Heaslett, Rt. Rev. S., & W.,  
CMS.

Hodges, Miss O. I., MP.

Lang, Rev. E., & W., LM.

Loomis, Miss C. D., WU.

Lynn, Mrs. H. A., WU.

McSparran, Dr. J. L., & W., IND.

Meline, Miss A. S., ABF.

Noordhoff, Miss Jeane, RCA.

Oltmans, Miss C. J., RCA.

Pratt, Miss S. A., WU.

Rogers, Miss M. S., WU.

Schenck, Rev. H. W. & W., (Ind)

Shafer, Rev. L. J., & W., RCA.

Tracy, Miss M. E., WU.

Verry, Miss H. P., YWCA.

Wolfe, Miss E. M., MP.

Zander, Miss H. R., RCA.

**YOKOTE,  
Akita Ken.**

Smyser, Rev. M. M., & W., IND.

**ZUSHI,  
Kanagawa Ken.**

Bagley, Miss Kate, IND.

Hathaway, Miss M. A., UGC.

## LIST BY MISSIONS

---

### 1. American Board of Commissioners for Foreign Missions.

Adams, Miss A. P., Okayama.  
 Akana, Mrs. C., Kobe.  
 Barns, Miss Helen V., Taisha Mura.  
 Bartlett, Rev. S. C., & W., Kyoto.  
 Bennett, Rev. H. J., & W., Tottori.  
 Bickle, Miss M. H., Taisha Mura.  
 Cary, Miss A. E., Taisha Mura.  
 Cary, Rev. Frank, & W., Otaru.  
 Clapp, Miss F. B., Kyoto.  
 Clark, Miss R. H., (A).  
 Cobb, Rev. E. S., & W., Kyoto.  
 Coe, Miss E. L., (A).  
 Cox, Mr. Luther B., Kyoto.  
 Crew, Miss Angie, Kobe.  
 Crew, Mrs. G. K., Kobe.  
 Curtis, Miss Edith, (A).  
 Curtis, Mrs. W. L., (A).  
 DeForest, Miss C. B., Kobe.  
 Denton, Miss M. F., Kyoto.  
 Downs, Rev. Darley, & W., Tokyo.  
 Fanning, Miss K. F., Kyoto.  
 Field, Miss S. M., Kobe.  
 Fry, Rev. Earl, D. D., Utsunomiya.  
 Garman, Rev. C. P., & W., Tokyo.  
 Gillett, Rev. C. S., & W., Sendai.  
 Gordon, Mrs. M. L., Kyoto.  
 Gulick, Mr. Leeds, & W., Matsuyama.  
 Gwinn, Miss A. E., Kyoto.  
 Hackett, Mr. H. W., & W., Kobe.  
 Hall, Rev. M. E., & W., Kyoto.  
 Hibbard, Miss Esther, Kyoto.  
 Howe, Miss A. L., (A).  
 Hoyt, Miss O. S., Matsuyama.  
 Huntley, Mr. Frank, & W., Kyoto.  
 Husted, Miss E. E., Taisha Mura.  
 Kane, Miss M. E., Tokyo.  
 Lamont, Miss Helen, Kobe.  
 Learned, Rev. D. W., & W., (A).  
 Lockwood, Rev. G. C., & W., Jaluit.  
 MacCausland, Miss I., Kobe.  
 Mann, Rev. L. W., & W., Kyoto.  
 McCall, Rev. C. F., & W., Niigata.  
 McKnight, Rev. W. Q., & W., Sendai.  
 Merrill, Miss K., Matsuyama.  
 Moran, Rev. S. F., & W., Taisha Mura.  
 Newell, Rev. H. B., & W., (A).  
 Olds, Rev. C. B., & W., Okayama.  
 Parmelee, Miss H. F., Kyoto.  
 Pedley, Mrs. Martha, Kobe.  
 Perry, Miss Catherine, Kobe.

Roberts, Rev. F. L., & W., Nagoya.  
 Rowland, Rev. G. M., & W., (A).  
 Ruder, Miss T. M., Kobe.  
 Searle, Miss S. A., (A).  
 Shively, Miss Lillian, Kobe.  
 Smith, Miss Doris F., Tokyo.  
 Stacy, Miss Martha R., Ishinomaki.  
 Stowe, Miss G. H., Kobe.  
 Stowe, Miss M. E., Kobe.  
 Titcomb, Miss L. W., Kobe.  
 Trotter, Mr. J. M., Kyoto.  
 Warren, Rev. C. M., & W., Miyazaki.  
 Wilson, Miss Eleanor, Kobe.  
 Woodard, Rev. W. P., & W., Seoul.  
 Woodworth, Rev. A. D., & W., Tokyo.  
 Zoll, Mr. Donald, Kyoto.

### 2. American Baptist Foreign Mission Society.

Acocck, Miss A. A., Himeji.  
 Acocck, Miss W. M., Yokohama.  
 Allen, Miss Thomasine, Morioka.  
 Axling, Rev. Wm., & W., (A).  
 Bennett, Mrs. Mela B., (A).  
 Benninghoff, Rev. H. B., & W., Tokyo.  
 Bickel, Mrs. L. W., Yokohama.  
 Bixby, Miss Alice B., Sendai.  
 Briggs, Mrs. F. C., (A).  
 Buzzell, Miss A. S., Tono.  
 Carpenter, Miss M. M., Tokyo.  
 Clagett, Miss M. A., (A).  
 Clause, Miss F. J., Tokyo.  
 Converse, Miss C., Yokohama.  
 Covell, Mr. J. H., & W., Yokohama.  
 Crosby, Miss Amy R., (A).  
 Cuddeback, Miss Margaret, Osaka.  
 Dearing, Mrs. J. L., (A).  
 Farnum, Rev. M. D., & W., Shigei Mura.  
 Fisher, Mrs. E. H., Yokohama.  
 Fisher, Mr. R. H., & W., Yokohama.  
 Foote, Rev. J. A., & W., Osaka.  
 Gressitt, Mr. J. F., & W., Tokyo.  
 Hamblen, Rev. S. W., & W., (A).  
 Harrington, Mrs. C. K., (A).  
 Hill, Rev. G. W., (A).  
 Holtom, Rev. D. C., & W., Tokyo.  
 Jenkins, Miss L. F., Himeji.  
 Jesse, Miss M. D., (A).  
 Jones, Rev. E. H., & W., (A).

Kennard, Rev. J. S., & W., Tokyo.  
 Kludd, Miss Ann M., Osaka.  
 Mead, Miss Lavinia, (A).  
 Meline, Miss A. S., Yokohama.  
 Newbury, Miss G. M., Sendai.  
 Nystrom, Miss F. A., Tokyo.  
 Parshley, Mrs. W. B., (A).  
 Parkinson, Rev. W. W., & W., Tokyo.  
 Post, Miss Vida, (A).  
 Ross, Rev. C. H., & W., (A).  
 Ryder, Miss G. E., Tokyo.  
 Scott, Mrs. Helen Elgie, (A).  
 Steadman, Rev. F. W., & W., Morioka.  
 Tenny, Rev. C. B., & W., (A).  
 Tharp, Miss E. R., Tokyo.  
 Thomson, Rev. R. A., & W., (A).  
 Topping, Rev. H., & W., Tokyo.  
 Topping, Mr. W. F., & W., Himeji.  
 Ward, Miss R. C., (A).  
 Wilcox, Miss E. F., (A).  
 Wilkinson, Miss J. M. G., (A).  
 Wilson, Miss Helen, Sendai.  
 Wynd, Rev. Wm., & W., (A).

### 3. Foreign Missionary Association of Friends of Philadelphia.

Binford, Mr. G., & W., Shimotsuma Machi.  
 Borton, Mr. H., & W., Tokyo.  
 Bowles, Mr. G., & W., Tokyo.  
 Braithwaite, Mr. G. B., & W., Tokyo.  
 Miller, Miss Edna, Tokyo.  
 Nicholson, Rev. Herbert, & W., Tokiwa Mura.  
 Rhoads, Miss E. B., Tokyo.  
 Sharpless, Miss E. F., (A).

### 4. Australian Board of Missions (Anglican).

### 5. Assembly of God.

Barth, Rev. N. H., & W., Kokohama.  
 Bender, Rev. G. R., & W., (A).  
 Byers, Miss Florence, Urawa.  
 Juergensen, Miss Agnes, Tokyo.  
 Juergensen, Rev. C. F., & W., Tokyo.  
 Juergensen, Rev. J. W., & W., Nagoya.  
 Juergensen, Miss Marie, Tokyo.  
 Straub, Miss Mae, Kawaragi Mura.  
 Taylor, Mrs. Mary, Kobe.  
 Wengler, Miss Jessie, Hachioji.

### 6. Bible Societies.

Aurell, Rev. K. E., & W., Tokyo.  
 Vinnal, Mr. G. H., & W., Kobe.

### 7. Community of the Epiphany.

Sister, Edith Constance, (A).  
 Sister, Eleanor, Kobe.  
 Sister, Eleanor Frances, Kobe.  
 Sister, Emely, Tokyo.  
 Sister, Etheldreda, Tokyo.  
 Sister, Florence, Tokyo.  
 Sister, Mary Katharine, Tokyo.  
 Sister, Theodora, Tokyo.

### 8. The Central Japan Pioneer Mission.

Burnet, Miss M. A., Maebashi.  
 Parr, Miss D. A., (A).  
 Thomas, Miss G., Maebashi.

### 9. Christian Literature Society.

Garman, Rev. C. P., & W., Tokyo.  
 Wainright, Rev. S. H., & W., Tokyo.  
 Shaw, Miss L. L., Tokyo.

### 10. Christian and Missionary Alliance.

Dievendorf, Mrs. A., (A).  
 Francis, Miss M. R., Fukuyama.  
 Francis, Rev. T. R., (A).  
 Frehn, Mr. M. C., & W., Hiroshima.  
 Green, Rev. C. P., & W., Enna Mura.  
 Lindstrom, Mrs. H., Kobe.

### 11. Church Missionary Society.

Baggs, Miss M. C., (A).  
 Baker, Miss E. M., Osaka.  
 Baldwin, Miss C. M., Kure Shi.  
 Batchelor, Ven. John, & W., Sapporo.  
 Bcsanquet, Miss A. C., (A).  
 Boydell, Miss K. M., Nogata Machi.  
 Buncombe, Rev. W. P., & W., Tokyo.  
 Bushe, Miss S. L. K., Tokyo.  
 Colborne, Mrs. S. E., Minamihara.  
 Cox, Miss A. M., Amagasaki.  
 Doubleday, Miss S. C., Kure.  
 Foss, Miss E. H., Tokyo.  
 Freeth, Miss F. M., Miyaji Machi.  
 Goldsmith, Miss M. O., Kurume.  
 Hamilton, Miss K., Tokyo.  
 Heaslett, Rt. Rev. S., & W., Yokohama.  
 Henty, Miss A. M., Tokyo.  
 Hind, Rev. J., & W., Tobata Shi.  
 Horne, Miss A. C. J., Nobeoka Machi.  
 Howard, Miss R. D., Osaka.  
 Hutchinson, Rev. A. C., & W., Fukuoka.  
 Hutchinson, Rev. E. G., & W., (A).  
 Lane, Miss E. A., Ashiya.  
 Lea, Rt. Rev. A., & W., Fukuoka.

Mann, Rev. J. C. & W., Nishino-miya.  
 Moule, Rev. G. H., & W., Tokyo.  
 Norton, Miss E. L. B., (A).  
 Piercy, Rev. H. G., Sapporo.  
 Preston, Miss E. D., (A).  
 Price, Miss G. J., Ashiya.  
 Rawlings, Rev. G. W., & W., Osaka.  
 Richardson, Miss C. M., Tokushima.  
 Roberts, Miss A., Tokyo.  
 Scott, Rev. J. J., & W., (A).  
 Staveley, Miss J. A., Ashiya.  
 Tapson, Miss M., Tokyo.  
 Thompson, Miss F. L., Wakamatsu.  
 Tristrom, Miss K., Osaka.  
 Walsh, Rt. Rev. G. J., & W., Sapporo.  
 Walton, Rev. W. H. M., & W., Tokyo.  
 Williams, Miss A. S., Osaka.  
 Woodward, Rev. S. C., Tokyo.  
 Worthington, Miss H. J., (A).

## 12. Church of the Nazarene.

Eckel, Rev. W. A., & W., Sumiyoshi.  
 Staples, Mrs. M. L., Kyoto.  
 Talbott, Mrs. B. J., Sumiyoshi.

## 13. Evangelical Church of North America.

Anderson, Miss Irene, Tokyo.  
 Bauernfeind, Miss Susan, Tokyo.  
 Hertzler, Miss Verna S., (A).  
 Kramer, Miss Lois, Tokyo.  
 Kuecklich, Miss Gertrud, Tokyo.  
 Leininger, Rev. A. A., & W., (A).  
 Mauk, Miss Laura, Tokyo.  
 Mayer, Rev. P. S., & W., Tokyo.  
 Schweitzer, Miss Edna, Tokyo.  
 Thede, Rev. Harvey, & W., Osaka.

## 14. General Mission Board of the Free Methodist Church of North America.

Mylander, Miss Ruth, (A).  
 Pickens, Miss L. O., Osaka.  
 Wagner, Rev. H. H., & W., Kobe.  
 Warren, Rev. F. F., & W., (A).

## 15. Independent of any Society.

Andrews, Miss O. M. E., Tokyo.  
 Andrews, Miss Sarah, Shizuoka.  
 Bagley, Miss Kate, Zushi.  
 Beatty, Mr. H. E., & W., Kobe.  
 Beach, Mrs. Emma, Tokyo.  
 Bixler, Mr. O. D., & W., Shioda Mura.  
 Clench, Miss M., Matsumoto.  
 Course, Mr. J. H., & W., Tokyo.  
 Cypert, Miss Lillie, Tokyo.

Davis, Mr. Ernest J., Tokyo.  
 Dithridge, Miss Harriet, Tokyo.  
 Druitt, Miss, Kobe.  
 Ellis, Mrs. Charles, Kochi.  
 Etter, Mr. C. L., & W., Sapporo.  
 Ewing, Miss A. M., Tokyo.  
 Ewing, Miss Hettie Lee, Shizuoka.  
 Ford, Rev. J. C., Kobe.  
 Fox, Mr. H. R., & W., Ota Machi.  
 Fox, Mr. H. J., & W., Daigo Machi.  
 Gale, Mrs. Emma, Kawaragi Mura.  
 Gardener, Miss F. E., Otaru.  
 Gillett, Miss E. R., Tokyo.  
 Gubbins, Miss G. M., Tokyo.  
 Hartshorne, Miss A. C., Tokyo.  
 Jones, Miss Christine, Hitachi Omiya.  
 Kennedy, Miss Claire, Tokyo.  
 Madden, Miss Grace, Osaka.  
 Madden, Rev. M. D., & W., Osaka.  
 Mander, Miss, Tokyo.  
 McCaleb, Mr. J. M., Tokyo.  
 McNaughton, Rev. R. E., & W., Tokyo.  
 McSparran, Dr. J. L., & W., Yokohama.  
 Middleton, Mr. Herbert, Tokyo.  
 Morehead, Mr. B. A., & W., (A).  
 Musser, Mr. C. K., & W., Tokyo.  
 Rennie, Rev. William, Hakodate.  
 Rhodes, Mr. E. A., & W., Hitachi Omiya.  
 Robinson, Mr. C. C., & W., Nagoya.  
 Robinson, Miss H. M., Nagoya.  
 Rupert, Miss Nettie L., Kobe.  
 Sarvis, Mrs. H. C., Tomio.  
 Schenck, Rev. H. W., & W., Yokohama.  
 Sheppard, Miss E., Kobe.  
 Smith, Mr. H. E., & W., Kyoto.  
 Smyser, Rev. M. M., Yokote.  
 Starn, Miss Pauline, Osaka.  
 Stewart, Miss M. C., Tokyo.  
 Stranks, Rev. C. J., & W., Yamaguchi.  
 Watkins, Miss E., Fukuoka.  
 Watts, Rev. F. E., & W., Kobe.  
 Whitehead, Miss Dora, Tokyo.  
 Winnett, Mr. H. C., (A).  
 Woolley, Miss Alice, Kobe.  
 Wright, Miss A. H., Kumamoto.  
 Yates, Rev. N. P., Karenko.

## 16. Japan Apostolic Mission.

Coote, Mr. L. W., Ikoma P. O.  
 Gleaser, Mr. Martin, & W., Ikoma P. O.  
 Johnson, Mr. Theodore, (A).  
 Lye, Miss Florence, Ikoma P. O.  
 Randall, Mr. A. E., & W., Ikoma P. O.  
 Richert, Mr. Adolf, & W., Ikoma P. O.  
 Stromquist, Miss A., Ikoma P. O.

**17. Japan Book & Tract Society.**

Braithwaite, Mr. G. B., & W., Tokyo.

**1. Japan Evangelistic Band.**

Ballard, Miss B. M., (A).  
 Bazeley, Miss Rose, (A).  
 Bee, Mr. Wm., (A).  
 Braithwaite, Mrs. L. E., Tokyo.  
 Coles, Miss A. M., Akashi.  
 Collins, Mr. A. M., Kobe.  
 Cuthbertson, Mr. J., & W., Kobe.  
 Dyer, Mr. A. L., & W., (A).  
 Garrard, Mr. M. H., Tokyo.  
 Gillespy, Miss J. C., Betsu Machi.  
 Hoare, Miss D. E., Kobe.  
 Jones, Mr. T. J., & W., Kita Shin Machi.  
 Richardson, Miss Helena, Kobe.  
 Smith, Miss I. W., Akashi.  
 Soal, Miss A., Kobe.  
 Tetley, Miss Winifred, Tokyo.  
 Thoren, Miss Amy, Tokyo.  
 Wilkes, Mr. A. P., & W., (A).  
 Wilkinson, Mr. C. S., & W., (A).  
 Williams, Mr. F. T., Kita Shin Machi.  
 Woodworth, Miss O. F., Kobe.

**19. Japan Rescue Mission.**

Brown, Miss O., Sendai.  
 Bunker, Miss Annie, Sendai.  
 Butler, Miss Bessie, Nishitaka Mura.  
 Dann, Miss J. M., Sendai.  
 Dempsie, Rev. Geo., & W., Osaka.  
 Hesketh, Miss E., Sendai.  
 Hetherington, Miss E., (A).  
 James, Miss Ruth, Sendai.  
 Kirkaldy, Miss Minnie, Osaka.  
 Lloyd, Miss M., Nishitaka Mura.  
 McGrath, Miss Violet, Sendai.  
 McInnes, Miss Barbara, (A).  
 Murray, Miss Elsa, Osaka.  
 Saville, Miss Rose, Osaka.  
 Torbet, Miss Isabella, Osaka.  
 Whiteman, Miss Mary, (A).

**20. Kagawa Co-operators in Japan.**

Draper, Miss Marion R., Yokohama.  
 Topping, Miss Helen F., Tokyo.

**21. Kumiai Kyokai. (Congregational).****22. Board of Foreign Missions of the United Lutheran Church in America.**

Akard, Miss M. B., Kumamoto.  
 Bach, Rev. D. G. M., & W., Kumamoto.  
 Harder, Miss Helene, (A).  
 Harder, Miss Martha, Kumamoto.  
 Heins, Rev. F. W., & W., Saga.  
 Heltibridge, Miss Mary, (A).

Hepner, Rev. C. W., Ashiya.  
 Horn, Rev. E. T., & W., Tokyo.  
 Knudten, Rev. A. C., Nagoya.  
 Linn, Rev. J. K., & W., Tokyo.  
 Linn, Rev. J. A., & W., Moji.  
 Lippard, Miss Faith, Ogi Machi.  
 Miller, Rev. L. S. G., & W., (A).  
 Norman, Rev. C. E., & W., (A).  
 Potts, Miss Marion, (A).  
 Powlas, Miss Annie, Tokyo.  
 Powlas, Miss Maude, Kumamoto.  
 Schillinger, Rev. G. W., & W., Kumamoto.  
 Shirk, Miss Helen M., Fukuoka.  
 Stirewalt, Rev. A. J., & W., Tokyo.  
 Thorlaksson, Rev. S. O., & W., Kobe.  
 Winther, Rev. J. M. T., & W., Kurume.  
 Winther, Miss Maya, Ogi Machi.

**23. The Lutheran Gospel Association of Finland.**

Airo, Miss Jenny, (A).  
 Karen, Rev. A., & W., Tokyo.  
 Lindgren, Rev. R., & W., (A).  
 Minkinen, Rev. T., & W., Kami-Iida.  
 Niemi, Miss Tynne, Kami-Iida.  
 Salonen, Rev. K., & W., (A).  
 Savolainen, J. V., & W., (A).  
 Tammio, Rev. K., & W., (A).  
 Uusitalo, Miss S. S., Tokyo.

**24. Liebenzeller Mission.**

Buss, Rev. B., & W., Inada Mura.  
 Lang, Rev. E., & W., Yokohama.  
 Mosimann, Rev. O., Inada Mura.  
 Nothelfer, Rev. K., Tokyo.

**25. Missionary Bands of the**

Abel, Miss Dorothy, Tokyo.  
 Abel, Mr. Fred, & W., Tokyo.

**26. Board of Foreign Missions of the Methodist Episcopal Church and Woman's Foreign Missionary Society of the M. E. Church.**

Alexander, Rev. R. P., & W., Tokyo.  
 Alexander, Miss V. E., Sapporo.  
 Allen, Miss B. J., (A).  
 Altman, Miss E. R., Nagasaki.  
 Ashbaugh, Miss A. M., Nagasaki.  
 Atkinson, Miss A. P., (A).  
 Bailey, Miss B. M., Tokyo.  
 Baker, Bishop J. C., & W., (A).  
 Beck, Mrs. M. P., (A).  
 Bender, Miss E. Q., (A).  
 Berry, Rev. A. D., Tokyo.  
 Bishop, Rev. C., & W., Tokyo.  
 Brittain, Miss B., Hakodate.  
 Brumbaugh, Rev. T. T., & W., Tokyo.  
 Bullis, Miss E. M., (A).

Burmeister, Miss M., (A).  
 Byler, Miss G. M., Hirosaki.  
 Chase, Miss L., Tokyo.  
 Cheney, Miss A., Hakodate.  
 Cleveland, Mrs. J. G., (A).  
 Collins, Miss M. D., Hakodate.  
 Couch, Miss Helen, Nagasaki.  
 Curry, Miss Olive, Nagasaki.  
 Curtice, Miss L. K., (A).  
 Daniel, Miss N. M., Tokyo.  
 Davis, Miss Lois, (A).  
 Davison, Mrs. C. S., (A).  
 Dickerson, Miss A., (A).  
 Draper, Rev. G. F., & W., Yokohama.  
 Draper, Miss W. F., (A).  
 Fehr, Miss V. J., (A).  
 Finlay, Miss A. L., Kagoshima.  
 Fulkerson, Mr. E. R., & W., (A).  
 Gealy, Rev. F. D., & W., Tokyo.  
 Gerrish, Miss E. M., Fukuoka.  
 Griffiths, Miss M. B., (A).  
 Hagen, Miss O. L., Nagasaki.  
 Heaton, Miss Carrie A., (A).  
 Heckelman, Rev. F. W., & W., Tokyo.  
 Howey, Miss H. M., Fukuoka.  
 Iglehart, Rev. C. W., & W., (A).  
 Iglehart, Rev. E. T., & W., Tokyo.  
 Kilburn, Miss E. H., (A).  
 Krider, Rev. W. W., & W., Nagasaki.  
 Lee, Miss H. M., Tokyo.  
 Lee, Miss M., Sendai.  
 Long, Mrs. C. S., (A).  
 Luthy, Rev. S. R., & W., Sendai.  
 Martin, Prof. J. V., & W., Kobe.  
 Moore, Miss G. H., Nagasaki.  
 Oldridge, Miss M. B., Tokyo.  
 Paine, Miss M. A., Tokyo.  
 Pecham, Miss C. S., Nagasaki.  
 Peet, Miss A. E., Kagoshima.  
 Pider, Miss M. Z., Tokyo.  
 Place, Miss Pauline, Nagasaki.  
 Priest, Miss M. A., (A).  
 Russell, Miss M. Helen, (A).  
 Schwartz, Mrs. H. W., (A).  
 Scott, Rev. F. N., & W., Nagasaki.  
 Seeds, Miss L. M., (A).  
 Shacklock, Rev. F., & W., Hiro-saki.  
 Slate, Miss A. B., (A).  
 Smith, Miss E., Seoul.  
 Smith, Miss P., Nagasaki.  
 Soper, Rev. Julius, (A).  
 Spencer, Mrs. D. S., (A).  
 Spencer, Miss M. A., (A).  
 Spencer, Rev. R. S., & W., Fukuoka.  
 Sprowles, Miss A. D., Tokyo.  
 Starkey, Miss B., Seoul.  
 Taylor, Miss E. M., Hirosaki.  
 Teague, Miss C. M., Fukuoka.  
 Thompson, Rev. E. W., & W., (A).  
 Vail, Mrs. M. S., (A).  
 Wagner, Miss D. A., Tokyo.  
 White, Miss Anna L., (A).  
 Wythe, Miss K. G., (A).

Young, Miss Marianna, (A).

## 27. Board of Foreign Missions of the Methodist Episcopal Church, South.

Anderson, Miss M. P., Hiroshima.  
 Bagley, Miss Leila, Oita.  
 Callahan, Rev. W. J., & W., Matsuyama.  
 Carrol, Miss Sallie, Oita.  
 Cobb, Rev. J. B., & W., Ashiya.  
 Cook, Miss M. M., Osaka.  
 Cooper, Miss Lois, Hiroshima.  
 Cronk, Miss A., Hiroshima.  
 Demaree, Rev. T. W. B., & W., (A).  
 Feely, Miss Gertrude, Kure.  
 Field, Miss Ruth, (A).  
 Finch, Miss M. D., Hiroshima.  
 Frank, Rev. J. W., Kobe.  
 Haden, Rev. T. H., & W., Nishinomiya.  
 Hager, Miss B. D., Osaka.  
 Hager, Rev. S. E., & W., Himeji.  
 Hilburn, Rev. S. M., & W., Nishinomiya.  
 Holland, Miss C., Kobe.  
 Johnson, Miss Katherine, Hiroshima.  
 Jones, Rev. H. P., & W., Nishinomiya.  
 Matthews, Rev. W. K., & W., Nishinomiya.  
 Meyers, Rev. J. T., & W., Okayama.  
 Mickle, Rev. J. J., & W., Nishinomiya.  
 Ogburn, Rev. N. S., & W., Nishinomiya.  
 Oxford, Rev. J. S., & W., Kobe.  
 Palmore, Rev. P. L., & W., Tokuyama.  
 Peavy, Miss Anne, Osaka.  
 Reed, Mr. J. P., & W., (A).  
 Searcy, Miss M. G., Kure.  
 Shannon, Miss I. L., Hiroshima.  
 Shannon, Miss K., Kobe.  
 Shaver, Rev. I. L., & W., Oita.  
 Smith, Mr. Roy, & W., Kobe.  
 Stevens, Miss C. B., (A).  
 Stewart, Rev. S. A., & W., Gensan.  
 Stott, Rev. J. B., & W., Uwajima.  
 Towson, Miss Manie, Oita.  
 Tumlin, Miss Mozelle, Oita.  
 Wainwright, Rev. S. H., & W., Tokyo.  
 Whitehead, Miss Mabel, Osaka.  
 Williams, Miss A. B., Osaka.

## 28. Mino Mission.

Miller, Miss E. L., Ogaki.  
 Weidner, Miss S. L., Ogaki.  
 Whewell, Miss E. A., Ogaki.



**29. Board of Foreign Missions of the Methodist Protestant Church.**

Douglas, Miss C., Yokohama.  
Hempstead, Miss E. L., Hamamatsu.  
Hodges, Miss O. I., Yokohama.  
Lynch, Rev. A. H., Nagoya.  
Warner, Rev. P. F., Nagoya.  
Williams, Miss M. E., Nagoya.  
Wolfe, Miss E. M., Yokohama.

**30. Missionary Society of the Church of England in Canada.**

Archer, Miss A. L., Inuyama.  
Bailey, Miss Helen, (A).  
Bowman, Miss M. F. J., Nagoya.  
Butcher, Miss K., Takata.  
Foerstel, Miss M., Gifu.  
Hamilton, Miss F., Matsumoto.  
Hamilton, Bishop H. J., & W., Nagoya.  
Horobin, Miss H. M., Inariyama.  
Hawkins, Miss F., (A).  
Isaac, Miss I. L., Toyohashi.  
Lang, Miss K., Nagoya.  
Makeham, Miss Eva, Nagoya.  
Moss, Miss A. F., Takata.  
Powles, Rev. P. S. C., & W., Takata.  
Shaw, Miss L. L., Tokyo.  
Shore, Miss G., Gifu.  
Spencer, Rev. V. C., W., Okaya.  
Start, Dr. R. K., Nagano.  
Tucker, Miss Grace, Tokyo.  
Walker, Miss Mae, Tokyo.  
Waller, Rev. J. G., & W., Nagano.  
Waller, Rev. W. W., Ueda.  
Watts, Rev. H. G., & W., Niigata.

**31. Nihon Kirisuto Kyokwai. (Presbyterian & Reformed).**

**32. Nihon Methodist Kyokwai. (UCC, MEC, MES).**

**33. Nihon Sei Ko Kwai. (CMS, MSCC, SPG, AUBM, PE).**

**34. Ost Asien Mission. (East Asia Mission).**

Hessel, Rev. Egon, & W., Kyoto.  
Weidinger, Rev. K., & W., Tokyo.

**35. Osaka Mission.**

Cribb, Miss E. Ruth, Osaka.  
Thornton, Rev. S. W., & W., Arima Machi.

**36. Omi Mission.**

Vories, Mrs. J. E., Omi-Hachiman.  
Vories, Mr. W., & W., Omi-Hachiman.

**37. Oriental Missionary Society.**

**38. Board of Foreign Missions, Presbyterian Church in Canada.**

Anderson, Miss Mary E., Kobe.  
MacDonald, Miss E. G., Kobe.  
MacLean, Miss Jean C., Kobe.  
Murphy, Miss Gladys M., Kobe.  
Young, Rev. L. L., & W., Kobe.

**39. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America.**

**(a) Missionary District of Kyoto.**

Ambler, Rev. J. C., & W., (A).  
Cannell, Miss M. C., (A).  
Chapman, Rev. J. J., & W., Kyoto.  
Denton, Miss A. G., (A).  
Dickson, Miss L. E., Nara.  
Disbrow, Miss H. J., Kyoto.  
Foote, Miss E. L., Kyoto.  
Hester, Miss M. W., Nara.  
Jackson, Rev. R. H., (A).  
Jean, Miss F. E., Osaka.  
Johnson, Miss T., Kyoto.  
Jones, Dr. F. M., & W., Taisha Mura.  
Lloyd, Rev. J. H., & W., Wakayama.  
McGrath, Miss E. S., Kyoto.  
Morris, Rev. J. K., & W., Kyoto.  
Neely, Miss C. J., Kyoto.  
Nichols, Rt. Rev. S. H., & W., Kyoto.  
Oglesby, Mrs. A. M., Kyoto.  
Paine, Miss M. R., Nishizu.  
Powell, Miss C. R., Fukui.  
Shaw, Rev. H. R., & W., (A).  
Skiles, Miss Helen, (A).  
Smith, Rev. P. A., & W., Hikone.  
Summers, Miss Gertrude, Kyoto.  
VanKirk, Miss A. S., (A).  
Williams, Miss H. R., (A).

**(b) Missionary Districts of North Tokyo & Tohoku.**

Andrews, Rev. E. L., & W., (A).  
Andrews, Rev. R. W., & W., Tochigi.  
Barbour, Miss Ruth, Tokyo.  
Bergamini, Rev. J. Van W., & W., Tokyo.  
Binsted, Rt. Rev. N. S., & W., Sendai.  
Bowles, Dr. H. E., & W., Tokyo.  
Boyd, Miss L. H., Kawagoe.  
Boyle, Miss Helen, Sendai.  
Branstad, Mr. K. E., Tokyo.  
Burnside, Miss Ruth, Tokyo.  
Chappell, Rev. James, & W., Mito.  
Cornwall-Leigh, Miss M. H., Kusatsu.  
Elliot, Dr. Mabel E., Tokyo.  
Evans, Rev. C., & W., Tokyo.  
Everard, Miss C., Tokyo.



Foote, Mr. E. W., & W., Tokyo.  
 Gardiner, Miss E. W., Tokyo.  
 Gray, Miss G. V., Sendai.  
 Heywood, Miss C. G., Tokyo.  
 Harrison, Rev. E. R., & W., Akita.  
 Hittle, Miss Dorothy, Sendai.  
 Humphreys, Miss Marian, Nikko.  
 Jansen, Miss B., Sendai.  
 Johnson, Miss E. M., Tokyo.  
 Knapp, Deaconess S. T., Tokyo.  
 Lade, Miss H. R., Tokyo.  
 Madeley, Rev. W. F., Sendai.  
 Marshall, Mr. G. H., & W., Tokyo.  
 McGill, Miss M. B., Kusatsu.  
 McKim, Miss Bessie, Mito.  
 McKim, Rt. Rev. John, & W., Tokyo.  
 McKim, Miss Nellie, Urawa.  
 Mead, Miss Bessie, Yamagata.  
 Murray, Miss E. B., Tokyo.  
 Nettleton, Miss Mary, Kusatsu.  
 Nuno, Miss C. M., Tokyo.  
 Peters, Miss A. F., Tokyo.  
 Pond, Miss Helen, Tokyo.  
 Ranson, Deaconess A. L., Sendai.  
 Reifsnider, Rt. Rev. C. S., & W., Tokyo.  
 Rush, Mr. Paul, Tokyo.  
 Schaeffer, Miss M. R., Tokyo.  
 Scott, Mr. R. W., & W., Tokyo.  
 Shipps, Miss Helen, Tokyo.  
 Smith, Mr. W. B., & W., Tokyo.  
 Spackman, Rev. H. C., & W., Tokyo.  
 Spencer, Miss Gladys, Aomori.  
 Staple, Miss G. E. M., Tokyo.  
 St. John, Mrs. A. C., Tokyo.  
 Sullivan, Miss M., Tokyo.  
 Teusler, Dr. R. D., & W., Tokyo.  
 White, Miss Sarah, Tokyo.

#### 40. Board of Foreign Missions of the Presbyterian Church of the United States of America.

Alexander, Miss Sallie, Osaka.  
 Barnard, Rev. C. E., Hiroshima.  
 Barr, Miss Margaret, Sapporo.  
 Bovenkerk, Rev. H. G., & W., Tokyo.  
 Buchanan, Rev. D. C., & W., Kyoto.  
 Chapman, Rev. E. N., & W., Shingu.  
 Chapman, Rev. G. K., & W., Kobe.  
 Christianson, Miss Viola.  
 Clark, Rev. E. M., & W., Kobe.  
 Clarke, Miss S. F., Hiroshima.  
 Daugherty, Miss L. G., Tokyo.  
 Dunlop, Rev. J. G., & W., Tsu.  
 Echlin, Miss Margaret, Kanazawa.  
 Evans, Miss E. M., Sapporo.  
 Franklin, Rev. S. H., & W., Kyoto.

Gillilan, Miss Elizabeth, Shimonoseki.  
 Gorbald, Mrs. R. P., Osaka.  
 Hail, Mrs. J. E., Osaka.  
 Halsey, Miss L. S., Tokyo.  
 Hannaford, Rev. H. D., & W., Tokyo.  
 Helm, Mr. N. T., & W., Tokyo.  
 Hereford, Miss Grace, Osaka.  
 Hereford, Rev. W. F., & W., Hiroshima.  
 Kerr, Rev. Wm. C., & W., Keijo.  
 Lake, Rev. L. C., & W., Sapporo.  
 Lamott, Rev. W. C., & W., Tokyo.  
 London, Miss M. H., Tokyo.  
 Mackenzie, Miss V. M., Shimonoseki.  
 Martin, Rev. D. P., & W., Yamaguchi.  
 McCrory, Miss C. H., Otaru.  
 McDonald, Miss M. D., Tokyo.  
 Miles, Miss Mary, Kanazawa.  
 Monk, Miss A. M., Sapporo.  
 Morgan, Miss A. E., Shingu.  
 Nettinga, Miss Dena, Tokyo.  
 Oltman, Mr. P. V., & W., Tokyo.  
 Palmer, Miss H. M., Osaka.  
 Ransom, Miss M. H., Wakayama.  
 Reeve, Rev. W. S., (A).  
 Reischauer, Rev. A. K., & W., Tokyo.  
 Reiser, Miss A. I., Kanazawa.  
 Riker, Miss Jessie, Yamada.  
 Riker, Miss S. M., Osaka.  
 Smith, Miss Janet, Sapporo.  
 Smith, Rev. J. C., & W., Sapporo.  
 Tremain, Rev. M. A., & W., (A).  
 Walling, Miss C. I., Tokyo.  
 Walser, Rev. T. D., & W., Tokyo.  
 Wells, Miss L. A., Yamaguchi.

#### 41. Executive Committee of Foreign Missions of the Presbyterian Church in the United States. (Southern Presbyterian).

Archibald, Miss Margaret, Nagoya.  
 Atkinson, Miss M. J., Takamatsu.  
 Brady, Rev. J. H., & W., Kochi.  
 Bryan, Rev. H. H., & W., Tokyo.  
 Buchanan, Miss E. O., Gifu.  
 Buchanan, Rev. P. W., & W., (A).  
 Buchanan, Miss Ruth, Nagoya.  
 Buchanan, Rev. W. C., & W., Gifu.  
 Buchanan, Rev. W. McS., & W., Marugami.  
 Buckland, Miss R. E., Nagoya.  
 Crawford, Rev. V. A., & W., Kochi.  
 Currell, Miss S. McD., Marugami.  
 Daniels, Miss M. E., Nagoya.  
 Dowd, Miss A. H., Kochi.  
 Erickson, Rev. S. M., & W., Takamatsu.

Fulton, Rev. S. P., & W., Kobe.  
 Gardner, Miss E. E., Nagoya.  
 Hassell, Rev. A. P., & W., (A).  
 Jenkins, Rev. C. R., & W., Tokushima.  
 Kirtland, Miss L. G., Nagoya.  
 Logan, Rev. C. A., Tokushima.  
 Lumpkin, Miss E., Tokushima.  
 McAlpine, Rev. R. E., & W., Toyohashi.  
 McIlwaine, Rev. W. A., & W., Nagoya.  
 McIlwaine, Rev. W. B., & W., Kochi.  
 Moore, Rev. J. W., & W., Takamatsu.  
 Moore, Rev. L. W., & W., Toyohashi.  
 Munroe, Rev. H. H., & W., Takamatsu.  
 Myers, Rev. H. W., & W., Kobe.  
 Ostrom, Rev. H. C., & W., Kobe.  
 Patton, Miss A. V., Okazaki.  
 Patton, Miss F. D., Okazaki.  
 Smythe, Rev. L. C. M., & W., Nagoya.

#### 42. Reformed Church in America.

Bruns, Rev. Bruno, & W., Nagasaki.  
 Buchanan, Miss A. D., Tokyo.  
 Couch, Miss S. M., Nagasaki.  
 Darrow, Miss Flora, Tokyo.  
 DeMaagd, Rev. J. C., Beppu.  
 Duryee, Rev. E. C., Tokyo.  
 Eringa, Miss Dora, Kurume.  
 Hoekje, Rev. W. G., & W., Nagasaki.  
 Kuyper, Rev. H., & W., Oita.  
 Lansing, Miss H. M., (A).  
 Laug, Rev. G. W., & W., (A).  
 Luben, Rev. B. M., & W., Tokyo.  
 McAlpine, Mr. J. A., Nagasaki.  
 Moore, Rev. B. C., & W., Kurume.  
 Noordhoof, Miss Jeane, Yokohama.  
 Oltmans, Rev. A., Tokyo.  
 Oltmans, Miss C. J., Yokohama.  
 Oltmans, Miss F. E., Tokyo.  
 Peeke, Mrs. H. V. S., (A).  
 Pieters, Miss J. A., Shimonoseki.  
 Shafer, Rev. L. J., & W., Yokohama.  
 Stegeman, Rev. H. V. E., & W., Tokyo.  
 Taylor, Miss Minnie, Nagasaki.  
 Terborg, Rev. John, & W., Kokushima.  
 Walvoord, Miss F. C., Shimonoseki.  
 Zander, Miss H. R., Yokohama.

#### 43. Reformed Church in the United States.

Ankeney, Rev. Alfred, & W., Sendai.  
 Engelmann, Rev. M. J., & W., Wakamatsu.

Fesperman, Rev. F. L., & W., (A).  
 Gerhard, Miss Mary E., Sendai.  
 Gerhard, Rev. P. L., & W., Sendai.  
 Grether, Miss Selma G., Sendai.  
 Hanold, Miss Helen D., Sendai.  
 Hansen, Miss K. I., Sendai.  
 Hoffman, Miss Mary E., Sendai.  
 Kriete, Rev. K. D., & W., Sendai.  
 LeGalley, Mr. C. M., Sendai.  
 Lindsey, Miss L. A., Sendai.  
 Miller, Rev. H. K., & W., Tokyo.  
 Nace, Rev. I. G., & W., (A).  
 Nicodemus, Rev. F. B., & W., (A).  
 Noss, Rev. C., & W., (A).  
 Noss, Mr. G. S., & W., Aomori.  
 Nugent, Rev. W. C., & W., Yamagata.  
 Peterson, Miss M. E., Sendai.  
 Pifer, Miss B. C., (A).  
 Primley, Miss H. E., Sendai.  
 Schneder, Rev. D. B., & W., Sendai.  
 Schneder, Miss Mary E., (A).  
 Schroer, Rev. G. W., & W., Morioka.  
 Seiple, Rev. W. G., & W., (A).  
 Sipple, Mr. C. S., & W., Sendai.  
 Smith, Mr. A. D., & W., (A).  
 Smith, Miss Harriet, (A).  
 Stoudt, Mr. O. M., & W., (A).  
 Weed, Miss H. I., (A).  
 Zaugg, Rev. E. H., & W., Sendai.

#### 44. Salvation Army.

Best, Captain A., & W., Tokyo.  
 Davidson, Ensign Chas., & W., Tokyo.  
 Frost, Ensign H., & W., Tokyo.  
 Rolfe, Brigadier V., & W., Tokyo.  
 Smyth, Major Annie, Tokyo.

#### 45. Scandinavian American Alliance Mission.

Anderson, Rev. Joel, & W., Tokyo.  
 Carlson, Rev. C. E., & W., (A).  
 Peterson, Miss A. J., Chiba.

#### 46. Southern Baptist Convention.

Baker, Miss Effie, Fukuoka.  
 Bouldin, Rev. G. W., & W., Fukuoka.  
 Clarke, Rev. W. H., & W., Tokyo.  
 Dozier, Rev. C. K., & W., Kokura.  
 Hannah, Miss Lolita, (A).  
 Lancaster, Miss C. E., Kokura.  
 Mills, Rev. E. O., & W., (A).  
 Ray, Rev. J. F., & W., Hiroshima.  
 Rowe, Mrs. J. H., Kokura.  
 Schell, Miss Naomi, Tobata.  
 Walne, Rev. E. N., & W., Shimonoseki.  
 Walne, Miss Florence, (A).  
 Williamson, Rev. N. F., & W., Fukuoka.

**47. Seventh Day Adventists.**

Anderson, Rev. A. N., & W., Aizu-Wakamatsu.  
 Armstrong, Rev. V. T., & W., Tokyo.  
 Benson, Rev. H. F., & W., (A).  
 Dietrich, Mr. G., & W., Okayama.  
 Getzlaff, Dr. E. E., & W., Tokyo.  
 Koch, Mr. A., & W., Fukuoka.  
 Kraft, Mr. E. J., & W., Tokyo.  
 Millard, Mr. F. R., & W., Kanno Mura.  
 Nelson, Rev. A. N., & W., Kanno Mura.  
 Perkins, Mr. H. J., & W., Tokyo.  
 Thurston, Mr. C. F., & W., Kanno Mura.

**48. Society for the Propagation of the Gospel in Foreign Parts.****(a) Kobe Diocese.**

Allen, Rev. E., (A).  
 Basil, Rt. Rev. Bishop, Kobe.  
 Bayliss, Miss E., Kobe.  
 Gale, Rev. W. H., & W., (A).  
 Holmes, Miss Mary, Himeji.  
 Kennion, Miss O., Shimonoseki.  
 Kettlewell, Rev. F., & W., Kobe.  
 Lea, Miss L. E., (A).  
 Smith, Miss E., Kobe.  
 Stokes, Miss K. S., Kobe.  
 Strong, Rev. G. N., Shimonoseki.  
 Voules, Miss J. C., (A).  
 Walker, Mr. F. B., & W., (A).

**(b) Tokyo Diocese.**

Ballard, Miss S., Tokyo.  
 Boyd, Miss Helen, Tokyo.  
 Chope, Miss D., Tokyo.  
 Hailstone, Miss M., Tokyo.  
 Martin, Bishop, Tokyo.  
 Mercer, Rev. F. E., & W., Tokyo.  
 Philipps, Miss G., Tokyo.  
 Tanner, Miss L. K., Tokyo.  
 Trott, Miss D., Tokyo.  
 Wooley, Miss K., Tokyo.

**(c) South Tokyo Diocese.**

Eldin, Miss C. Numazu.  
 Heaslett, Bishop S., & W., Yokohama.  
 Sansbury, Rev. C. J., & W., Numazu.  
 Shaw, Rev. R. D. M., & W., Hiratsuka.  
 Shepherd, Miss K., Hiratsuka.  
 Wordsworth, Miss R., Chiba.

**49. Foreign Missionary Society of the United Brethren in Christ.**

Knipp, Rev. J. E., & W., Otsu.  
 Shively, Rev. B. F., & W., (A).

**50. United Church of Canada.****(a) General Board.**

Ainsworth, Rev. F., & W., Matsumoto.  
 Albright, Rev. L. S., & W., Shizuoka.  
 Bates, Rev. C. J. L., & W., Nishinomiya.  
 Bott, Rev. G. E., & W., Tokyo.  
 Coates, Rev. H. H., & W., (A).  
 Coates, Rev. W. G., & W., Kofu.  
 Cragg, Rev. W. J. M., & W., (A).  
 Hennigar, Rev. E. C., & W., Tokyo.  
 Holmes, Rev. C. P., & W., Fukui.  
 McKenzie, Rev. A. P., & W., Nishinomiya.  
 McKenzie, Rev. D. R., Tokyo.  
 McWilliams, Rev. W. R., & W., Nagoya.  
 Newman, Rev. R. G., & W., Tokyo.  
 Norman, Rev. D., & W., Nagano.  
 Outerbridge, Rev. H. W., & W., Nishinomiya.  
 Parker, Mr. Kenneth A., & W., Kobe.  
 Price, Mr. P. G., & W., Tokyo.  
 Stone, Rev. A. R., & W., Hamamatsu.  
 Tench, Rev. G. R., & W., Kobe.  
 Whiting, Rev. M. M., & W., Nishinomiya.  
 Woodsworth, Rev. H. F., & W., Nishinomiya.  
 Wright, Rev. R. C., & W., Toyama.

**(b) Women's Missionary Society.**

Allen, Miss A. W., Tokyo.  
 Armstrong, Miss M. E., Toyama.  
 Barr, Miss L. M., Kofu.  
 Bates, Miss E. L., Kanazawa.  
 Callbeck, Miss Louise, Nagano.  
 Chappell, Miss C. S., Tokyo.  
 Cook, Miss Dulcie, Tokyo.  
 Courtice, Miss S. R., Tokyo.  
 Douglas, Miss Leona, Shizuoka.  
 Drake, Miss K., Hamamatsu.  
 Govenlock, Miss I., Shizuoka.  
 Greenbank, Miss K. M., Kofu.  
 Haig, Miss M. T., Tokyo.  
 Hamilton, Miss F. G., Tokyo.  
 Hurd, Miss H. R., Toyama.  
 Jost, Miss E. E., Fukui.  
 Jost, Miss H. J., Tokyo.  
 Keagy, Miss M. D., (A).  
 Killam, Miss Ada, Fukui.  
 Kinney, Miss J. M., Kofu.  
 Lehman, Miss Lois, Shizuoka.  
 Lindsay, Miss O. C., Toyama.  
 McLachlan, Miss A. M., Kofu.  
 McLeod, Miss A. O., Kofu.  
 Pinsent, Mrs. A. M., Tokyo.  
 Rorke, Miss Luella, Fukui.  
 Ryan, Miss E. L., Ueda.

Sadler, Miss Neta, Nagano.  
 Saunders, Miss V., Tokyo.  
 Scott, Miss M. C., (A).  
 Scruton, Miss Fern, (A).  
 Staples, Miss M. M., Tokyo.  
 Strothard, Miss A. O., Tokyo.  
 Suttie, Miss E. G., Kofu.  
 Tweedie, Miss E. G., Toyama.

#### 51. United Christian Missionary Society.

Armbruster, Miss R. T., (A).  
 Asbury, Miss J. J., Honjo.  
 Clawson, Miss B. F., (A).  
 Crewdson, Rev. I. D., & W.,  
 Fukushima.  
 Erskine, Rev. W. H., & W., Osaka.  
 Gibson, Miss Martha, Akita.  
 Hendricks, Rev. K. C., & W.,  
 Akita.  
 McCoy, Rev. R. D., & W., Tokyo.  
 Richey, Miss H. L., (A).  
 Trout, Miss J. M., Tokyo.  
 Yoho, Miss Dee, Tokyo.  
 Young, Rev. T. A., & W., Tokyo.

#### 52. Universalist General Convention.

Bowen, Miss G., Tokyo.  
 Cary, Rev. H. M., & W., Tokyo.  
 Downing, Miss R. E., Tokyo.  
 Hathaway, Miss Agnes, Zushi.  
 Stetson, Rev. C., & W., Shizu-  
 oka.

#### 53. Wesleyan Methodist Connection of America.

Gibbs, Rev. M. A., & W., Tokyo.

#### 54. World's Sunday School Association.

#### 55. Woman's Union Missionary Society of America.

Loomis, Miss C. D., Yokohama.  
 Lynn, Mrs. H. A., Yokohama.  
 Pratt, Miss S. A., Yokohama.  
 Rogers, Miss M. S., Yokohama.  
 Tracy, Miss M. E., Yokohama.

#### 56. Young Men's Christian Association.

Clarke, Miss D. E., Yokohama.  
 Durgin, Mr. R. L., & W., (A).  
 Jorgensen, Mr. A., & W., (A).  
 Phelps, Mr. G. S., & W., Tokyo.

#### 57. Yotsuya Mission.

Chase, Mr. J. T., & W., Tokyo.  
 Cunningham, Rev. W. D., & W.,  
 Tokyo.  
 Farnham, Miss Grace, Tokyo.  
 Lemmon, Miss Vivian, Tokyo.  
 Schoonover, Miss Ruth, Tokyo.

#### 58. Young Women's Christian Association.

Baker, Miss Edith, Tokyo.  
 Davis, Miss E. J., Osaka.  
 Kaufman, Miss E. R., Tokyo.  
 McKintosh, Miss E. T., Nagoya.  
 Roe, Miss Mildred, Tokyo.  
 Verry, Miss H. P., Yokohama.  
 Wilcox, Miss B. L., Tokyo.

#### 59. Foreign Missions of the Presbyterian Church of England.

Adair, Miss Lily, Shokwa.  
 Band, Rev. E., & W., Tainan.  
 Barclay, Rev. Thomas, Tainan.  
 Barnett, Miss M., Tainan.  
 Cheal, Dr. P., & W., Tainan.  
 Cullen, Miss S. G., Tainan.  
 Elliot, Miss Isabel, Shokwa.  
 Galt, Miss Jessie W., Tainan.  
 Gauld, Miss Gretta, Tainan.  
 Gauld, Mrs. M. A., Tainan.  
 Landsborough, Dr. D., & W.,  
 Shokwa.  
 Little, Dr. J. L., & W., Tainan.  
 Livingston, Miss A. A., Shokwa.  
 Lloyd, Miss Jeannie, Tainan.  
 Mackintosh, Miss E. E., Tainan.  
 MacLeod, Rev. D., & W., Tainan.  
 Marshall, Rev. D. F., & W., Tai-  
 nan.  
 Montgomery, Rev. W. E., & W.,  
 Tainan.  
 Mumford, Rev. R. H., & W.,  
 Shokwa.  
 Singleton, Mr. Leslie, & W., Tai-  
 nan.

#### 60. Board of Foreign Missions of Presbyterian Church in Canada.

Adams, Miss A. E., Taihoku.  
 Burdick, Miss A. M., Tamsui.  
 Chisholm, Miss E. K., Taihoku.  
 Dickson, Mr. James, & W., Tam-  
 sui.  
 Douglas, Miss D. C., Tamsui.  
 Graham, Mr. M. G., & W., Tai-  
 hoku.  
 Gushue-Taylor, Dr. G., & W., Tai-  
 hoku.  
 Hermanson, Miss Hildur, Tai-  
 hoku.  
 Mackay, Mr. G. W., & W., Tam-  
 sui.  
 MacMillan, Rev. H. A., & W.,  
 (A).  
 Ramsay, Miss Margaret, Taihoku.  
 Senior, Miss Anne, Taihoku.  
 Stevens, Dr. E., & W., Taihoku.  
 Taylor, Miss Isabel, Tamsui.  
 Wilkie, Rev. J. B., & W., Tamsui.

## ALPHABETICAL LIST

---

The order is as follows : Name ; Year of arrival in Japan or of joining the Mission ; Initials of Missionary Society or Board ; (A) Absent ; Address ; Telephone Number ; and Postal Transfer Number.

### A

- |  |  |
|--|--|
| <p><b>Abel</b>, Miss Dorothy L., 1927, MBW, 604 Shimo Ochiai, Tokyo Fu.</p> <p><b>Abel</b>, Mr. Fred. &amp; W., 1913, MBW, 604 Shimo Ochiai, Tokyo Fu.</p> <p><b>Acock</b>, Miss Amy A., 1905, ABF, 50 Shimotera Machi, Himeji Shi.</p> <p><b>Acock</b>, Miss Winifred M., 1922, ABF, 1 of 8 Nakamura, Kanagawa Ku, Yokohama Shi, (Tel. 2-21786).</p> <p><b>Adair</b>, Miss Lily, 1911, EPM, Shiro, Shokwa, Formosa.</p> <p><b>Adams</b>, Miss Ada E., 1927, PCC, Taihoku, Formosa.</p> <p><b>Adams</b>, Miss Alice P., 1891, ABCFM, 95 Kadota Yashiki, Okayama.</p> <p><b>Ainsworth</b>, Rev. Fred &amp; W., 1915, UCC, 1530 Yotsuya Machi, Matsumoto.</p> <p><b>Airo</b>, Miss J., 1907, LGAF, (A), Kauhajoki, Suomi, Finland.</p> <p><b>Akana</b>, Mrs. Catherine, 1929, ABCFM, 580 Ueno, Kannoji, Kobe. (Tel. Motomachi 2865).</p> <p><b>Akard</b>, Miss Martha, 1913, LCA, Kyushu Jo Gakuin, Kumamoto.</p> <p><b>Albright</b>, Rev. L. S., &amp; W., 1926, UCC, 55 Nishi Kusabuka Cho, Shizuoka.</p> <p><b>Alexander</b>, Rev. R. P., &amp; W., 1893, 1896, MEC, 2 Aoyama Gakuin, Midorigaoka, Shibuya Ku, Tokyo Fu. (Tel. Aoyama 2008-2010).</p> <p><b>Alexander</b>, Miss Sallie, 1894, PN, 739-A Sumiyoshi Machi, Sumiyoshi Ku, Osaka.</p> | <p><b>Alexander</b>, Miss Virginia E., 1903, MEC, 12 Kita Ichijo, Higashi 6-Chome, Sapporo Shi.</p> <p><b>Allen</b>, Miss Annie W., 1905, UCC, (A), 179 Davisville Ave., Tronto, Ont., Canada. 487 Nichome, Aiseikwan, Kameido, Tokyo Fu. (Tel. Sumida 3102).</p> <p><b>Allen</b>, Miss B. J., MEC, (A), Room 710, 150 Fifth Ave., New York City, U. S. A.</p> <p><b>Allen</b>, Rev. E., 1927, SPG, (A), c/o S. P. G., 15 Tufton St., Westminster, London, S. W. 1.</p> <p><b>Allen</b>, Miss Thomasine, 1915, ABF, 14 Ka-hima-shita, Shinjo, Morioka Shi.</p> <p><b>Altman</b>, Miss Esther R., 1931, MEC, Kwassui Jo Gakko, Higashi Yamate, Nagasaki.</p> <p><b>Ambler</b>, Rev. John C., &amp; W., 1889, PE, (A), (Retired), 2343 West Grace St., Richmond Va., U. S. A.</p> <p><b>Anderson</b>, Rev. A. N., &amp; W., 1914, SDA, 75 Sengoku Cho, Aizu-Wakamatsu.</p> <p><b>Anderson</b>, Miss Irene, 1928, EC, 500 Shimo Ochiai Machi, Tokyo Fu.</p> <p><b>Anderson</b>, Rev. Joel, &amp; W., 1900, SAM, 15 Nakano, Tokyo Fu.</p> <p><b>Anderson</b>, Miss Mary E., 1930, PCC, 266 Harada Mura, Kobe.</p> <p><b>Anderson</b>, Miss Myra P., 1930, MES, Hiroshima Girl's School, Hiroshima. (Tel. 506).</p> <p><b>Andrews</b>, Rev. E. L., &amp; W., 1922, PE, (A), c/o Rev. G. H. C., Bartley, Baulking Vicarage, Near Faringdon, Berks., England.</p> |
|--|--|



- Andrews, Miss Olive M. E.**, 1927, IND, 5929 Shinoya, Oi Machi, Tokyo Fu.
- Andrews, Rev. R. W.**, Ph. D., & W., 1899, PE, 2 Irifune Cho, Tochigi Machi, Tochigi Ken.
- Andrews, Miss Sarah S.**, 1916, IND, 126 Oiwa, Ando Mura, Shizuoka.
- Ankeney, Rev. Alfred, & W.**, 1914, 1923, RCUS, 135 Higashi Niban Cho, Sendai. (Tel. 1783).
- Archer, Miss A. L.**, 1899, MSCC, 40 Kinoshita, Inuyama, Owari.
- Archibald, Miss Margaret**, 1928, PS, Nagahei Cho, 5 Chome, Nagoya.
- Armbruster, Miss Rose T.**, 1903, UCMS, (A), c/o United Christian Missionary Society, Missions Building, Indianapolis, Ind., U. S. A.
- Armstrong, Miss Margaret E.**, 1903, UCC, (A), c/o Miss Mary Armstrong, 146 Moy Ave., Windsor, Ont., Canada. 274 Sogaka Cho, Toyama Shi, Toyama Ken. (Tel. 5126).
- Armstrong, Rev. V. T. & W.**, 1921, SDA, Box 7, Yodobashi P. O., Tokyo. (Tel. Ogikubo 51).
- Asbury, Miss Jessie J.**, 1901, UCMS, 14 Omote Ozaki Cho, Honjo, Akita Ken.
- Ashbaugh, Miss Adella M.**, 1908, MEC, Kwassui Jo Gakko, Higashi Yamate, Nagasaki Shi.
- Atkinson, Miss Anna P.**, 1882, MEC, (A), (Retired), 321 Queen Anne Ave., Seattle, Wash., U. S. A.
- Atkinson, Miss Maria J.**, 1899, PS, Hanazono Cho, Takamatsu.
- Aurell, Rev. K. E., & W.**, 1891, BS, 645 Kugahara, Ikegami, Tokyo Fu. (Tel. Kyobashi 6802. F. C. Tokyo 18410).
- Axling, Rev. William, D. D., & W.**, 1901, ABF, (A), c/o A. B. F. M. S., 152 Madison Ave., New York City, U. S. A.
- Ayers, Rev. J. B., D. D., & W.**, 1888, PN, (A), (Retired), 81 Albany Ave., Toronto, Ont., Canada.
- B**
- Bach, Rev. D. G. M., & W.**, 1916, LCA, 388 Shinyashiki, Kumamoto.
- Baggs, Miss M. C.**, 1925, CMS, (A), Bettws-y-coed, North Wales.
- Bagley, Miss Kate**, 1917, IND, 879 Zushi, Kanagawa Ken.
- Bagley, Miss Leila**, 1929, MES, 55 Niage Machi, Oita.
- Bailey, Miss Barbara M.**, 1929, MEC, 4 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2011).
- Bailey, Miss H.**, 1927, MSCC, (A), 604 Jarvis St., Toronto, Ont., Canada.
- Baker, Miss Edith**, 1929, YWCA, 12 Kita Koga Cho, Surugadai, Kanda Ku, Tokyo. (Tel. Kanda 1118-9).
- Baker, Miss Effie**, 1921, SBC, Seinan Gakuin, Nishijin Machi, Fukuoka Shi. (Tel. 3170).
- Baker, Miss Elsie M.**, 1924, CMS, Poole Girl's High School, Katsuyama Dori, 5 Chome, Higashinari Ku, Osaka. (Tel. Tennoji 290).
- Baker, Bishop James C., & W.**, 1928, MEC, (A), c/o Board of Foreign Missions, M. E. Church, 150 Fifth Ave., New York, City, U. S. A.
- Baldwin, Miss C. M.**, 1930, CMS, 7 Nobori Cho, Kure Shi.
- Ballard, Miss B. M.**, 1926, JEB, (A), c/o J. E. B., 55 Gower St., London, W. C. 1. England.
- Ballard, Miss Susan**, 1892, SPG, Uchiyarai Cho, Ushigome Ku, Tokyo.
- Band, Rev. Edward, M. A., & W.**, 1912, EPM, Presbyterian Middle School, Tainan, Formosa.
- Barbour, Miss Ruth**, 1931, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Barclay, Rev. Thomas, D. D.**, 1874, EPM, Shinro, Tainan, Formosa.
- Barnard, Rev. C. E., & W.**, 1930, PN, Hiroshima.

- Barnett, Miss Margaret, 1888,** EPM, (Retired), Shinro, Tainan, Formosa.
- Barns, Miss Helen V., 1931, ABC-FM,** Taisha Mura, Hyogo Ken.
- Barr, Miss L. M., 1920, UCC, Eiwa Gakko, Atago Cho, Kofu Shi,** Yamanashi Ken, (Tel. 591).
- Barr, Miss Margaret, 1931, PN,** Hokusei Jo Gakko, Sapporo.
- Barth, Rev. N. H., & W., 1928,** AG, 1880 Hinohara Cho, Yokohama, Kanagawa Ken.
- Bartlett, Rev. Samuel C., DD., & W., 1887, 1894, ABCFM,** Imadegawa Tera Machi Nishi, Kyoto.
- Basil, Rt. Rev. Bishop, D. D., 1910,** SPG, Gwai, 15, Shimoyamate Dori, 5 Chome, Kobe Shi.
- Batchelor, Ven. John, D.D., & W., 1877, 1883, CMS,** (Retired), Nishi 7 Chome, Kita Sanjo, Sapporo.
- Bates, Rev. C. J. L., D.D., & W., 1902, UCC, Kwansai Gakuin,** Koto Mura, Nishinomiya Shigai, Hyogo Ken.
- Bates, Miss E. L., 1921, UCC, 14 Saibansho Dori,** Kanazawa. (Tel. 1607).
- Bauernfeind, Miss Susan M., 1900,** EC, 84 Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3546).
- Bayliss, Miss E., 1928, SPG, Shoin Jo Gakko, Aodani Cho, Nada Ku,** Kobe Shi.
- Bazeley, Miss Rose, 1926, JEB, (A), c/o J. E. B., 55 Gower St.,** London, W. C. I. England.
- Beach, Mrs. Emma, 1930, IND,** 604 Shimo Ochiai, Tokyo Fu.
- Beatty, Mr. Harold E., & W., 1921, IND,** Kobe.
- Beck, Mrs. Margaret P., MEC, (A), Brookline, Mass., U. S. A.**
- Bee, Mr. William, 1926, JEB, (A), c/o J. E. B., 55 Gower St.,** London, W. C. I. England.
- Beers, Miss Grace, 1926, LCA,** Jiaien, Kengun Mura Kumamoto.
- Bender, Miss E. Q., MEC, (A), (Retired), Room 710, 150 Fifth Ave.,** New York City, U. S. A.
- Bender, Mr. Gordon, & W., 1925, 1924, AG, (A), 804 Harbor St.,** New Castle, Pa., U. S. A.
- Bennett, Rev. H. J., & W., 1901, 1905, ABCFM, Higashi Machi,** Tottori Shi. (Tel. 557).
- Bennett, Mrs. Mela B., 1879, ABF, (A), (Retired), 69 Sherman Place.,** Ridgewood, N. J., U. S. A.
- Benninghoff, Rev. H. B., D. D., & W., 1907, ABF, 551 Shimo Totsuka Machi,** Tokyo Fu. (Tel. Ushigome 3687. F. C. For Waseda Hoshien 757866).
- Benson, Rev. H. F., & W., 1909, SDA, (A), Minami Rokujo,** Nishi 11 Chome, Sapporo.
- Bergamini, Rev. J. Van W., & W., 1926, PE, St. Paul's University,** Ikebukuro, Tokyo Fu.
- Berry, Rev. A. D., 1902, MEC, 8 Aoyama Gakuin,** Tokyo Fu. (Tel. Aoyama 2008-10).
- Best, Staff-Captain Arthur, & W., 1931, SA, c/o Salvation Army Headquarters, 5 Hitotsubashi Dori,** Kanda Ku, Tokyo. (Tel. Kudan (33) 0479, 2344).
- Bickel, Mrs. L. W., 1898, AFB, (Retired), 14 Asahigaoka,** Kanagawa Ku, Yokohama.
- Bickle, Miss Mabel Heist, 1931, ABCFM, Taisha Mura,** Hyogo Ken.
- Bigelow, Miss Gertrude S., 1886, PN, (A), (Retired), 1846 Maple St.,** Pasadena Calif., U. S. A.
- Binford, Mr. Gurney, & W., 1893, 1899, AFP, Shimotsuna Machi,** Ibaragi Ken.
- Binsted, Rt. Rev. N. S., D. D., & W., 1915, PE, 9 Motakaji Cho,** Sendai.
- Bird, Miss Florence, 1912, UCC, (Retired), 652 Keefer St.,** Vancouver, B. C., Canada.
- Bishop, Rev. Charles, & W., 1879, MEC, (Retired), 10 Aoyama Gakuin,** Tokyo Fu. (Tel. Aoyama 2008-10).



- Bixby, Miss Alice B.**, 1914, ABF, 2 Nakajima Cho, Sendai.
- Bixler, Mr. Orville D. & W.**, 1919, IND, Shioda Mura, Naka Gun, Ibaragi Ken. (F. C. Tokyo 73637).
- Blackmore, Miss Isabelle S.**, 1889-1924, UCC, (Retired), Salem, Yarmouth County, Nova Scotia, Canada.
- Borton, Mr. Hugh, & W.**, 1928, AFP, 14 Mita Dai Machi, 1 Chome, Shiba Ku, Tokyo.
- Bosanquet, Miss A. C.**, 1892, CMS, (A), c/o Miss E. F. Bosanquet, 202 Addison House, Grove End Road, London, N. W. 8.
- Bott, Rev. G. E., & W.**, 1921, UCC, 23 Kamitomizaka Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3516).
- Bouldin, Rev. G. W., D. D., & W.**, 1906, SBC, Seinan Gakuin, Nishijin Machi, Fukuoka. (Tel. 3170).
- Bovenkerk, Rev. H. G., & W.**, 1930, PN, Tokyo.
- Bowen, Miss Georgene**, 1925, UGC, Blackmer Home, 50 Takata Oimatsu Cho, Koishikawa Ku, Tokyo.
- Bowles, Rev. G., & W.**, 1901, 1893, AFP, 30 Koun Cho, Mita, Shiba, Tokyo. (Tel. Takanawa 2143).
- Bowles, Dr. H. E. & W.**, 1930, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Bowman, Miss N. F. J.**, 1907, MSCC, 1 Chome, 4 Shirakabe Cho, Nagoya.
- Boyd, Miss Helen**, 1912, SPG, 25 Iwato Cho, Ushigome Ku, Tokyo.
- Boyd, Miss Louisa H.**, 1902, PE, Kuruwa Machi, Kawagoe Shi, Saitama Ken.
- Boydell, Miss K. M.**, 1919, CMS, Nogata Machi, Fukuoka Ken.
- Boyle, Miss Helen**, 1928, PE, Aoba Jo Gakuin, 69 Motoyanagi Cho, Sendai.
- Brady, Rev. J. Harper, & W.**, 1917, PS, 602 Eikokuji Cho, Kochi, Shikoku.
- Braithwaite, Mr. G. B., & W.**, 1923, 1922, AFP, 1 Hikawa Cho, Akasaka Ku, Tokyo. JBTS, 4 Ginza, 4 Chome, Kyobashi, Tokyo. (Tel. Kyobashi 4573. F. C. Tokyo 2273).
- Braithwaite, Mrs. L. E.**, 1900, JEB, 1 Hikawa Cho, Akasaka Ku, Tokyo.
- Branstad, Mr. K. E.**, 1924, PE, St. Paul's University, Ikebukuro, Tokyo Fu.
- Briggs, Mrs. F. C.**, 1895, ABF, (A), (Retired), 34 Chestnut Terrace, Newton Center, Mass., U. S. A.
- Brittain, Miss Blanche**, 1929, MEC, Iai Jo Gakko, Hakodate, Hokkaido.
- Brokaw, Rev. Harvey, D. D., & W.**, 1896, PN, c/o C. C. Sims, 819 Hepburn St., Williamsport, Pa., U. S. A.
- Brown, Miss O.**, 1930 JRM, 162 Kita Yobancho, Sendai. (Tel. 3315).
- Brumbaugh, Rev. T. T., & W.**, 1924, MEC, 65 Miyashita Cho, Koishikawa Ku, Tokyo Shi.
- Bruns, Rev. Bruno, & W.**, 1930, RCA, 1041 Narutaki Machi, Nagasaki Shi.
- Bryan, Rev. Harry H., & W.**, 1931, PS, 257 Nakazato, Takinogawa Machi, Tokyo.
- Buchanan, Miss Alice Dorothy**, 1931, RCA, Women's Christian College, Ogikubo, Tokyo Fu.
- Buchanan, Rev. D. C., & W.**, 1921, PN, Ichijo Dori, Muro Machi, Nishi, Kyoto.
- Buchanan, Miss Elizabeth O.**, 1914, PS, Minami Nagahata Cho, Gifu.
- Buchanan, Rev. P. W., & W.**, 1925, PS, (A), Box 330, Nashville, Tenn., U. S. A.
- Buchanan, Miss Ruth A.**, 1930, PS, Jo Gakko, Shirakabe Cho, Nagoya.
- Buchanan, Rev. Walter M.S., D. D., & W.**, 1895, PS, 439 Naka-bu, Marugame.

## C

- Buchanan**, Rev. William C., D. D., & W., 1891, 1923, PS, Shi-yakusho Mae, Gifu.
- Buckland**, Miss Ruth E., 1924, PS, Jo Gakko, Shirakabe Cho, Nagoya.
- Buchnill**, Rev. E. G., & W., 1927, SPG, 284 Yamate Cho, Naka Ku, Yokohama.
- Bullis**, Miss Edith M., MEC, (A), (Retired), 1124 Harvard Bld., Los Angeles, Cal., U. S. A.
- Buncombe**, Rev. W. P., & W., 1888, CMS, (Retired), 24 Naka Rokubancho, Kojimachi Ku, Tokyo Shi.
- Bunker**, Miss Annie, 1928, JRM, 162 Kita Yobancho, Sendai. (Tel. Sendai 3315).
- Burdick**, Miss Alma M., 1927, PCC, Tamsui, Formosa.
- Burmeister**, Miss Margaret, 1926, MEC, (A), Redwood Falls, Minn., U. S. A.
- Burnet**, Miss M. A., 1917, CJPM, 156 Hyaku Ken Machi, Mae-bashi Shi, Gumma Ken.
- Burnside**, Miss Ruth, 1923, PE, American Church Mission, Ikebukuro, Tokyo Fu.
- Bushe**, Miss S. L. K., 1921, CMS, (A), 3 Princess Square, London, W. 2. England.
- Buss**, Rev. B., & W., 1928, LM, 1190 Noborito, Inada Mura, Tachibana Gun, Kanagawa Ken.
- Butcher**, Miss K., 1929, MSCC, 6 Nishishiro Cho, 3 Chome, Takata.
- Butler**, Miss Bessie, 1921, JRM, Tomizawa, Nishitaka Mura, Notori Gun, Miyagi Ken.
- Buzzell**, Miss Annie S., 1892, ABF, Tono, Iwate Ken.
- Byers**, Miss Florence, 1928, AG, Urawa, Saitama Ken.
- Byler**, Miss Gertrude M., 1927, MEC, 9 Naka Kawarage Cho, Hiroasaki.
- Callahan**, Rev. W. J., & W., 1891, MES, 10 Ichiban Cho, Matsuyama.
- Callbeck**, Miss Louise, 1921, UCC, 12 Agata Machi, Nagano Shi.
- Cannel**, Miss Mona C., 1922, PE, (A), 281 Fourth Ave., New York City, U. S. A.
- Carlson**, Rev. C. E., & W., 1913, SAM, (A), 1626 W. Omaha St., Rapid City, So. Dak., U. S. A.
- Carpenter**, Miss M. M., 1895, ABF, 10 Fukuro Machi, Surugadai, Kanda, Tokyo.
- Carrol**, Miss Sallie, 1926, MES, 55 Niage Machi, Oita.
- Cartmell**, Miss Martha J., 1882-1896, UCC, (A), (Retired), Toronto, Ont., Canada.
- Cary**, Miss Alice E., 1915, ABC-FM, Taisha Mura, Hyogo Ken. (Yodogawa Zenrinkwan. Tel. Kita 5004).
- Cary**, Rev. Frank, & W., 1909, 1916, ABCFM, 6 Tomika Cho, 3 Chome, Otaru.
- Cary**, Rev. H. M., D.D., & W., 1924, UGC, 5 Sakurayama, Nakano Machi, Tokyo.
- Chapman**, Rev. E. N., & W., 1917, PN, 52 Nakao Cho, Fukiai Ku, Kobe.
- Chapman**, Rev. G. K., & W., 1921, PN, 1451 Aza Shiro no Mae, Mikage Machi, Hyogo Ken.
- Chapman**, Rev. J. J., & W., 1893, PE, Muro Machi, Imadegawa Agaru, Kyoto Shi, (Tel. Nishijin 2372. F. C. Osaka 33829)..
- Chappell**, Miss Constance S., 1912, UCC, Woman's Christian College, Iogi Machi, Tokyo Fu. (Tel. Ogikubo 49).
- Chappell**, Rev. James, & W., 1895, PE, 536 Naka Machi, Mito Shi, Ibaraki Ken.
- Chase**, Mr. J. T., & W., 1927, YMJ, 27 Sakurayama, Nakano Machi, Tokyo.

- Chase, Miss Laura**, 1915, MEC, 4 Aoyama Gakuin, Tokyo Fu. (Tel. Aoyama 2011).
- Cheal, Dr. Percival, & W.**, 1919, EPM, Shinro Hospital, Tainan, Formosa.
- Cheney, Miss Alice**, 1915, MEC, Iai Jo Gakko, Hakodate, Hokkaido.
- Chisholm, Miss Ethel K.**, 1929, PCC, Taihoku, Formosa.
- Chope, Miss D.**, 1917, SPG, 108 Zoshigaya, Koishikawa Ku, Tokyo.
- Christianson, Miss Viola**, 1931, PN, 19 of 9 Tsuna Machi, Mita, Tokyo.
- Clagett, Miss M. Anna**, 1888, ABF, (A), (Retired), Holden Ave., R. F. D. 1, Arlington, Cal., U. S. A.
- Clapp, Miss Frances B.**, 1918, ABCFM, Muromachi Dori, Imadegawa Agaru, Kyoto.
- Clark, Rev. E. M., Ph. D., & W.**, 1920, PN, 34, 3 Chome, Nakajima Dori, Kobe.
- Clark, Miss Rosamond H.**, 1924, ABCFM, (A), c/o ABCFM, 14 Beacon St., Boston Mass., U. S. A.
- Clark, Miss Doris E.**, 1926, YMCA, 37 Bluff, Yokohama or Y.M.C.A. 10 Omote Sarugaku Cho, Kanda, Tokyo. (Tel. Kanda 2001-2).
- Clarke, Miss Sarah F.**, 1915, PN, Minami Takeya Cho, Hiroshima Shi.
- Clarke, Rev. W. H., D. D., & W.**, 1899, 1900, SBC, 41 Kago Machi, Koishikawa Ku, Tokyo.
- Clause, Miss Freda J.**, 1903, ABF, 51 Ichome, Demma Cho, Yotsuya Ku, Tokyo.
- Clausen, Miss Bertha F.**, 1898, UCMS, (A), c/o United Christian Missionary Society, Missions Bldg., Indianapolis, Ind., U. S. A.
- Clench, Miss M.**, 1923, IND. St. Mary's Hospital, Shinta Machi, Matsumoto.
- Cleveland, Mrs. J. G.**, 1887-1903, MEC, (Retired), (A), Bank of Italy, San Jose, Calif., U. S. A.
- Coates, Rev. H. H., D. D., & W.**, 1890, UCC, (A), 14 Nakatakajo Machi, Kanazawa.
- Coates, Rev. W. D., & W.**, 1921, 1922, UCC, 319 Hiyakkoku Machi, Kofu.
- Cobb, Rev. E. S., & W.**, 1904, ABCFM, Ichijo Dori, Karasumaru Nishi, Kyoto.
- Cobb, Rev. J. B., & W.**, 1918, MES, Eki Mae, Ashiya, Hyogo Ken.
- Coe, Miss Estella L.**, 1911, ABCFM, (A), c/o ABCFM, 14 Beacon St., Boston, Mass, U. S. A.
- Colborne, Mrs. S. E.**, 1897, CMS, (Retired), Minamihara, Awa Gun, Chiba Ken.
- Coles, Miss A. M. M.**, 1909, JEB, (Retired), Okuradani, Akashi, Hyogo Ken.
- Collins, Mr. A. M.**, 1929, JEB, 102 Hirano Umemoto Cho, Kobe.
- Collins, Miss Mary D.**, 1929, MEC, Iai Jo Gakko, Hakodate, Hokkaido.
- Converse, Miss Clara**, 1890, ABF, (Retired), 14 Asahigaoka, Kanagawa Ku, Yokohama.
- Cook, Miss Dulcie**, 1930, UCC, 8 Toriizaka, Azabu Ku, Tokyo. (Tel. Akasaka 17873).
- Cook, Miss M. M.**, 1904, MES, Lambuth Jo Gakuin, Ishigatsugi Cho, Tennoji Ku, Osaka Shi. (Tel. Minami 1475).
- Cooper, Miss Lois W.**, 1928, MES, Hiroshima Girls' School, Kamimagakawa Cho, Hiroshima. (Tel. 3860).
- Coote, Mr. Leonard W., & W.**, 1913, JAM, Box 5 Ikoma P. O., Nara Ken. (F. C. Osaka 59374).
- Cornwall-Legh, Miss Mary H.**, 1916, PE, Jizo, Kusatsu, Gumma Ken.
- Couch, Miss Helen**, 1916, MEC, Kwassui Jo Gakko, Higashi Yamate, Nagasai Shi.
- Couch, Miss S. M.**, 1892, RCA, 96 Kami Nishiyama Machi, Nagasaki.

- Course, Mr. James H., & W.,** 1928, IND, 8 Minamitera Machi, Shiba, Tokyo.
- Courtice, Miss Sybil R.,** 1910, UCC, 8 Toriizaka, Azabu, Tokyo. (Tel. Akasaka 1773).
- Covell, Mr. J. Howard, & W.,** 1920, ABF, 1327 Minami Ota Machi, Yokohama. (F. C. Tokyo 73127).
- Cox, Miss A. M.,** 1900, CMS, 75 Nishi Hon Machi, Kita Dori, 3 Chome, Amagasaki.
- Cox, Mr. Luther B.,** 1930, ABCFM, Ichijo Dori, Karasumaru Nishi, Kyoto.
- Cragg, Rev. W. J. M., D. D., & W.,** 1911, UCC, (A), Kwansai Gakuin, Koto Mura, Nishinomiya Shigai.
- Crawford, Rev. V. A., & W.,** 1929, PS, Kochi.
- Crew, Miss Angie,** 1923, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Kobe.
- Crew, Mrs. G. K.,** 1931, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Kobe.
- Crewdson, Rev. Ira D., & W.,** 1922, UCMS, 49 Shin Machi, Fukushima Shi.
- Cribb, Miss E. R.,** 109 OM, 9 Kita Nichome, Dembo Machi, Nishiyodogawa Ku, Osaka Shi.
- Cronk, Miss Althea,** 1930, MES, Hiroshima Girls' School, Hiroshima. (Tel. 3860).
- Crosby, Miss Amy R.,** 1913, ABF, (A), 26 Clarendon St., Malden, Mass., U. S. A.
- Cuddeback, Miss Margaret,** 1931, ABF, 50 Itchome, Minami Dori, Moto Imasatocho, Higashi Yodogawa Ku, Osaka Shi. (Tel. Kita 7005).
- Cullen, Miss S. Gladys,** 1926, EPM, Shinro, Tainan, Formosa.
- Cunningham, Rev. W. D., & W.,** 1901, YMJ, 6 Naka Cho, Yotsuya Ku, Tokyo.
- Correll, Miss Susan McD.,** 1921, PS, Marugame Shi, Kagawa Ken.
- Curry, Miss Olive,** 1925, MEC, Kassui Jo Gakko, Higashi Yamate, Nagasaki Shi.
- Curtice, Miss Lois K.,** 1914, MEC, (A), Room 710, 150 Fifth Ave., New York City, U. S. A.
- Curtis, Miss Edith,** 1911, ABCFM, (A), c/o ABCFM, 14 Beacon St., Boston, Mass., U. S. A.
- Curtis, Rev. F. S., & W.,** 1888, PN, (A), (Retired), 346 Yale Ave., New Heaven, Conn., U. S. A.
- Curtis, Mrs. W. L.,** 1890, ABCFM, (A), 520 Mayflower Rd., Claremont, Cal., U. S. A.
- Cuthbertson, Mr. J., & W.,** 1905, JEB, 102 Hirano Umemoto Cho, Kobe.
- Cypert, Miss Lillie D.,** 1917, IND, 616 Kichijoji, Tokyo Fu.

## D

- Daniel, Miss N. Margaret,** 1898, MEC, 4 Aoyama Gakuin, Tokyo Fu. (Tel. Aoyama 2011).
- Daniels, Miss Mabel,** 1928, PS, Shirakabe Cho, Itchome 11, Nagoya.
- Dann, Miss J. M.,** 1929, JRM, 162 Kita Yoban Cho, Sendai. (Tel. 3315).
- Darrow, Miss Flora,** 1922, RCA, 3 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.
- Daugherty, Miss L. G.,** 1915, PN, 102 Tsunohazu, Yodobashi Machi, Tokyo Fu.
- Davidson, Ensign Charles, & W.,** 1929, SA, 5 Hitotsubashi Dori, Kanda, Tokyo. (Tel. Kudan(33) 0479, 2344).
- Davis, Miss Ethel Jane,** 1931, YWCA, 13 Kita Nishi Ogi Machi, Osaka.
- Davis, Miss Lois L.,** 1924, MEC, (A), Room 710, 150 Fifth Ave., New York City, U. S. A.
- Davis, Mr. Ernest J.,** IND, 792 Kirigaya, Osaki Machi, Tokyo Fu.

- Davison, Mrs. C. S.**, 1905-1920, MEC, (A), (Retired), 61 N. West St., Carlisle, Pa., U. S. A.
- Dearing, Mrs. J. L.**, 1891, ABF, (A), (Retired), 11 Fresh Pond Lane, Cambridge, Mass., U. S. A.
- DeForest, Miss Charlotte B.**, L.H.D., 1903, ABCFM, Kobe Jo Gakuin, Yamamoto Dori, 4 Chome, Kobe. (Tel. Fukiai 3124).
- DeMaagd, Rev. John C., & W.**, 1928, RCA, 2139 Ta-no-yu Ku, Beppu Shi, Oita Ken. (F.C. Shimonoseki 2977).
- Demaree, Rev. T. W. B., & W.**, 1889, MES, (A), c/o Board of Missions M.E. Church South, Box 510, Nashville, Tenn., U. S. A.
- Dempsie, Rev. George, & W.**, 1918, JRM, 1298 Sumiyoshi Cho, Sumiyoshi Ku, Osaka Shi.
- Denton, Miss A. Grace**, 1919, PE, (A), 281 Fourth Ave., New York City, U. S. A.
- Denton, Miss M. F.**, 1888, ABCFM, (Retired), Doshisha Jo Gakko, Kyoto. (Tel. Kami 43).
- DeWolfe, Miss Etta**, 1904, UCC, (A), (Retired), 652 Keefer St., Vancouver, B.C., Canada.
- Dickerson, Miss Augusta**, 1888, MEC, (A), (Retired), 1839 W. Venango St., Philadelphia, Pa., U. S. A.
- Dickson, Rev. James I., & W.**, 1927, PCC, Tamsui, Formosa.
- Dickson, Miss L. E.**, 1927, PE, Temma, Nara Shi, Nara Ken.
- Dietrich, Mr. George, & W.**, 1924, SDA, Kadota Hon Cho, 60, Okayama.
- Dievendorf, Mrs. A.**, 1924, CMA, (A).
- Dishbrow, Miss Helen J.**, PE, Bishamon Cho, Tonodan, Kyoto Shi.
- Dithridge, Miss Harriet**, 1910, IND, 3830 Sakae Cho, Tachikawa Machi, Tokyo Fu.
- Doubleday, Miss S. C.**, 1928, CMS, 7 Nobori Cho, 2 Chome, Kure.
- Douglas, Miss Charlotte**, 1931, MP, 124 Maita Machi, Yokohama, (Tel. Yokohama 3-2045).
- Douglas, Miss Dorothy C.**, 1928, PCC, Tamsui, Formosa.
- Douglas, Miss Leona**, 1930, UCC, Eiwa Jo Gakko, Shizuoka Shi, (Tel. 1417).
- Dowd, Miss Annie H.**, 1889, PS, 180 Takajo Machi, Kochi.
- Downing, Miss Ruth E.**, 1929, UGC, Blackmer Home, 50 Takata Oimatsu Cho, Koishikawa Ku, Tokyo.
- Downs, Rev. Darley, & W.**, 1919, ABCFM, 648 Togoshi, Ebara Machi, Tokyo Fu.
- Dozier, Rev. C. K., & W.**, 1906, SBC, Seinan Jo Gakuin, Itozu, Kokura Shi.
- Drake, Miss I. Katherine**, 1909, UCC, Matsushiro Cho, Hamamatsu.
- Draper, Rev. G. F., S.T.D., & W.**, 1880, MEC, (Retired), 222-B Bluff, Yokohama.
- Draper, Miss Marion R.**, 1913, KCJ, 222-B Bluff, Yokohama. (Tel. Honkyoku 5084).
- Draper, Miss Winifred F.**, 1912, MEC, (A), Room 710, 150 Fifth Ave., New York City, U. S. A.
- Druitt, Miss. IND**, Shoin Girls' School, Kobe.
- Dunlop, Rev. J. G., D.D., & W.**, 1898, PN, 1236 Bezai Cho, Tsu, Ise.
- Durgin, Mr. Russell L., & W.**, 1919, YMCA, (A), Seinenkai Apartments, Hakkeizaka, Omori, Tokyo Fu. (Tel. Omori 2200).
- Duryee, Rev. Eugene C.**, 1926, RCA, c/o 5 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo Shi.
- Dyer, Mr. A. L., & W.**, 1905, JEB, (A), 55 Gower St., London, W. C. I. England.

## E

**Echlin, Miss Margaret**, 1931, PN, Hukuriku Jo Gakko, Kanazawa Shi, Ishikawa Ken.



- Eckel, Rev. W. A., & W.**, 1916, CN, 1875 Kwannonbayashi, Sumiyoshi, Muko Gun, Hyogo Ken.
- Edlin, Miss C.**, 1927, SPG, 3 San-nodai, Numazu Shi.
- Elliott, Miss Isabel, R. N.**, 1912, EPM, Shinro, Shokwa, Formosa.
- Elliott, Dr. Mabel E.**, 1925, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Ellis, Mrs. Charles**, IND, 180 Takajo Machi, Kochi.
- Englemann, Rev. Marcus J., & W.**, 1929, RCUS, 31 Torii Machi, Wakamatsu Shi, Fukushima Ken. (Tel. 728).
- Erickson, Rev. S. M., D.D., & W.**, 1905, PS, Takamatsu, Kagawa Ken.
- Eringa, Miss Dora**, 1922, RCA, 11 Kushiwara Machi, 5 Chome, Kurume Shi, Fukuoka Ken.
- Erskine, Rev. William H., & W.**, 1904, UCMS, 535 Tezukayama, Sumiyoshi Ku, Osaka Shi.
- Etter, Mr. C. L., & W.**, 1928, IND, 11-Jo, Nishi 5 Chome, Sapporo Shi.
- Evans, Rev. Charles H., & W.**, 1894, PE, American Church Mission, Ikebukuro, Tokyo. Fu.
- Evans, Miss E. M.**, 1911, PN, Hokusei Jo Gakko, Sapporo.
- Everard, Miss Cornelia**, 1928, PE, St. Margaret's School, Takaïdo Machi, Tokyo Fu.
- Ewing, Miss Annie M.**, 1914, IND, 10 Higashi Dai, Senzoku, Den-en-toshi, Ebara Gun, Tokyo Fu.
- Ewing, Miss Hettie Lee**, 1927, IND, 338 Otowa Cho, Shizuoka Shi.
- F**
- Fanning, Miss Katherine F.**, 1914, ABCFM, Karasumaru Dori, Imadegawa Sagaru, Kyoto.
- Farnham, Miss Grace**, 1925, YMJ, Naka Cho, Yotsuya, Tokyo.
- Farnum, Rev. Marlin D., & W.**, 1927, ABF, Shigei Mura, Mitsugi Gun, Hiroshima Ken.
- Feely, Miss Gertrude**, MES, 51 Kitazaka Cho, Kure.
- Fehr, Miss Vera**, 1920, MEC, (A), Room 710, 150 Fifth Ave., New York City, U. S. A.
- Fesperman, Rev. Frank L., & W.**, 1919, RCUS, (A), 40 Tribune St., Concord, N. C., U. S. A.
- Field, Miss Ruth**, 1927, MES, (A), c/o Board of Foreign Missions M. E. Church South, Box 510, Nashville, Tenn., U. S. A.
- Field, Miss Sarah M.**, 1917, ABCFM, Kobe Jo Gakuin, Yamamoto Dori, 4 Chome, Kobe. (Tel. Fukiai 3124).
- Finch, Miss Mary D.**, 1925, MES, Hiroshima Girls' School, Hiroshima. (Tel. 506).
- Finlay, Miss Alice L.**, 1906, MEC, 143 Kajiya Cho, Kagoshima. (Tel. Kagoshima 1592).
- Fisher, Mrs. Emma H.**, 1883, ABF, (Retired), 1327 Minami Ota Machi, Yokohama.
- Fisher, Rev. Royal H., & W.**, 1914, ABF, 1327 Minami Ota Machi, Yokohama.
- Foerstel, Miss M.**, 1927, MSCC, Kyo Machi, Gifu. (A), Calgary, Alta., Canada.
- Foote, Miss Edith L.**, 1923, PE, Karasumaru Dori, Shimotachi Uri Kyoto. (Tel. Nishijin 2372).
- Foote, Mr. E. W.**, 1923, PE, St. Paul's University, Ikebukuro, Tokyo Fu.
- Foote, Rev. John A., D. D., & W.**, 1912, 1911, ABF, 58 Itchome, Minami Dori, Moto Imasato Cho, Higashi Yodogawa Ku, Osaka Shi.
- Ford, Rev. J. C.**, 1928, IND, (All Saints' Chaplaincy), 53 Nakayamate Dori, 3 Chome, Kobe.
- Foss, Miss E. H.**, 1931, CMS, 101 Minami Cho, 6 Chome, Aoyama, Tokyo Shi.
- Fox, Mr. H. J., & W.**, 1920, IND, Daigo Machi, Ibaraki Ken.



**Fox, Mr. Harry R., & W.,** 1920, IND, Ota Machi, Ibaraki Ken.

**Francis, Miss Mabel R.,** 1909, CMA, Fukuyama, Hiroshima.

**Francis, Rev. T. R.,** 1913, CMA, (A).

**Frank, Rev. J. W., & W.,** 1912, MES, 23 Kita Nagasa Dori, 4 Chome, Kobe.

**Franklin, Rev. S. H., & W.,** 1929, PN, 7 of 1 Asukai Cho, Kyoto.

**Freeth, Miss F. M.,** 1895, CMS, Miyaji Machi, Kumamoto Ken.

**Frehn, Rev. M. C., & W.,** 1925, CMA, 22 Shimonaka Machi, Hiroshima.

**Frost, Ensign Henry, & W.,** 1926, SA, 5 Hitotsubashi Dori, Kanda Ku, Tokyo. (Tel. Kudan (33) 0479, 2344).

**Fry, Rev. Earl C.,** 1894, ABCFM, 7 Nijo Machi, Utsunomiya, Tochigi Ken. (F. C. Tokyo 15932).

**Fulkerson, Mr. & Mrs. E. R.,** 1905-1920, MEC, (A), (Retired), 907 South Third St., Canyon City, Colo., U. S. A.

**Fulton, Rev. George W., D. D., & W.,** 1889, PN, (A), (Retired), Lake Lucerne, Chagrin Falls, Ohio, U. S. A.

**Fulton, Rev. S. P., D. D., & W.,** 1888, PS, 45 Kamitsutsui Dori, 5 Chome, Kobe.

## G

**Gale, Mrs. Emma,** 1925, IND, 240 Takagi Kawaragi Mura, Muko Gun, Hyogo Ken.

**Gale, Rev. W. H., & W.,** 1912, SPG, (A), 3425, 35th Ave., Vancouver, B. C., Canada.

**Galt, Miss Jessie W.,** 1922, EPM, Presbyterian Girls' School, Tainan, Formosa.

**Gardener, Miss F. E.,** IND, 16 Tomioka Cho, 2 Chome, Otaru Shi.

**Gardiner, Miss Ernestine W.,** 1921, PE, St. Luke's Hospital, Tsukiji, Tokyo.

**Gardner, Miss Emma E.,** 1921, PS, Jo Gakko, Shirakabe Cho, Nagoya.

**Garman, Rev. C. P., D. D., & W.,** 1905, ABCFM, CLS, 12 Hachiyama, Shibuya Machi, Tokyo. Kyo Bun Kwan, (Tel. Ginza 4769).

**Garrard, Mr. M. H.,** 1924, JEB, 6 of 9 Shiba Koen, Shiba Ku, Tokyo.

**Garvin, Miss A. E.,** 1882, PN, (A), (Retired), 611 Ohio St. Long Beach, Cal., U. S. A.

**Gauld, Miss Gretta,** 1924, EPM, Shinro Hospital, Tainan, Formosa.

**Gauld, Mrs. M. A.,** 1892, EPM, Shinro Hospital, Tainan, Formosa.

**Gealy, Rev. F. D., Ph. D., & W.,** 1923, MEC, 3 Aoyama Gakuin, Tokyo Fu, (Tel. Aoyama 2008-10).

**Gerhard, Miss Mary E.,** 1905 RCUS, 28 Uma Cho, Komegafukuro, Sendai. (Tel. 2191).

**Gerhard, Rev. Paul L., Ph. D., & W.,** 1897, RCUS, 6 Minami Rokken Cho, Sendai. (Tel. 2261). 129 East Vine St., Lancaster, Pa., U. S. A.

**Gerrish, Miss Ella M.,** 1928, MEC, Fukuoka Jo Gakko, Fukuoka. (Tel. Fukuoka 2222).

**Getzlaff, Dr. E. E., & W.,** 1927, SDA, Box 7, Yodobashi P. O., Tokyo. (Tel. Ogikubo 51). 171 Amanuma Suginami-Machi, Tokyo Fu.

**Gibbs, Rev. Maurice A., & W.,** 1919, WM, 3622 Nagasaki Machi, Tokyo Fu. (F. C. Tokyo 37483).

**Gibson, Miss Martha,** 1924, UCMS, 16 Nakanaga Machi, Akita.

**Gillespy, Miss J. C.,** 1902, JEB, Refu Machi, Kako Gun, Hyogo Ken.

**Gillett, Rev. C. S., & W.,** 1921, ABCFM, 13 Geki Cho, Sendai. (Tel. 3609, F. C. Sendai 9810).

**Gillett, Miss E. R.,** 1896, IND, 123 Kashiwagi, Yodobashi, Tokyo Fu. (F. C. Tokyo 60322).

**Gillilan, Miss Elizabeth**, 1923, 1931, PN, Sturgis Seminary, Maruyama Cho, Shimonoseki Shi.

**Glaeser, Mr. Martin L. & W.**, 1931, JAM, Box 5, Ikoma P. O., Nara Ken.

**Goldsmith, Miss M. O.**, 1928, CMS, 351 Sasayama Cho, 5 Chome, Kurume Shi.

**Gorbold, Mrs. R. P.**, 1892, PN, 739-A, Sumiyoshi Machi, Sumiyoshi Ku, Osaka.

**Gordon, Mrs. M. L.**, 1872, ABCFM, Emeritus), Imadegawa Tera Machi Nishi, Kyoto.

**Govenlock, Miss Isabel**, 1912, UCC, Eiwa Jo Gakko, Shizuoka Shi, (Tel. 147).

**Graham, Dr. M. G. & W.**, 1929, PCC, Taihoku, Formosa.

**Gray, Miss Gladys V.**, 1920, PE, Aoba Jo Gakuin, 69 Motoyanagi Cho, Sendai.

**Green, Rev. C. P. & W.**, 1917, CMA, Enna Mura, Hinokawa Gun, Shimane Ken.

**Greenbank, Miss Katherine M.**, 1920, UCC, Eiwa Jo Gakko, Atago Cho, Kofu Shi, Yamanaishi Ken. (Tel. 591). R. R. 1 Steveston, B. C., Canada.

**Gressitt, Mr. J. Fullerton, & W.**, 1907, ABF, 14 Itchome, Mita Dai Machi, Shiba Ku, Tokyo. (Tel. Takanawa 2825) (F.C. Tokyo 40944).

**Grether, Miss Selma G.**, 1930, RCUS, 168 Higashi Sanbancho, Sendai Shi. (Tel. 2139).

**Griffiths, Miss Mary Bell**, 1888, MEC, (A), (Retired), 2431 Broadway, San Diego, Cal., U. S. A.

**Gubbins, Miss G. M.**, 1925, IND, Garden Home, Nogata Mura, Tokyo Fu.

**Gulick, Rev. Leeds, & W.**, 1921, 1922, ABCFM, 55 Nibancho, Matsuyama. (Matsuyama Night School Tel. 912. F.C. Tokushima 2245).

**Gushue-Taylor, Dr. G., M.B.D.S., F.R.C.S. & W.**, 1911, PCC, Taihoku, Formosa.

**Gwinn, Miss Alice E.**, 1922, ABC-FM, Muromachi Dori, Imadegawa Agaru, Kyoto.

## H

**Hackett, Mr. H. W. & W.**, 1920, ABCFM, 22 Nakayamate Dori, 6 Chome, Kobe. (Office Tel. Fukiai 3144).

**Hayden, Rev. T. H., D.D. & W.**, 1895, 1915, MES, Kwansai Gakuin, Koto Mura, Nishinomiya Shigai, Hyogo Ken. (Tel. Sannomiya 3608).

**Hagen, Miss Olive I.**, 1919, MEC, Kwassui Jo Gakko, Higashi Yamate, Nagasaki.

**Hager, Miss Blanche D.**, 1919, MES, Lambuth Jo Gakuin, Ishigatsuji Cho, Tennoji Ku, Osaka. (Tel. Minami 1475).

**Hager, Rev. S. E., D.D. & W.**, 1893, MES, 120 Goken Yashiki, Himeji.

**Haig, Miss Mary T.**, 1920, UCC, 47 Nichome, Aiseikwan, Kameido, Tokyo Fu. (Tel. Sumida 3102).

**Hail, Mrs. J. E.**, 1905, PN, Wilmina Jo Gakko, Tamatsukuri, Osaka.

**Hailstone, Miss M. E.**, SPG, 360 Sanko Cho, Shiba, Tokyo.

**Hall, Rev. Marion E. & W.**, 1915, ABCFM, Imadegawa Tera Machi, Nishi Iru, Kyoto.

**Halsey, Miss L. S.**, 1904, PN, (A), Joshi Gakuin, 33 Kamibancho, Kojimachi Ku, Tokyo.

**Hamblen, Rev. S. W. & W.**, (A), (Retired), Granville, O., U. S. A.

**Hamilton, Miss F. G.**, 1917, UCC, Toyo Eiwa Jo Gakko, 8 Torii Zaka, Azabu Ku, Tokyo. (Tel. Akasaka 1773).

**Hamilton, Miss F.**, 1914, MSCC, Shinta Machi, Matsumoto Shi. (A), Collingwood, Ont., Canada.

**Hamilton, Bishop H. J. & W.**, 1892, MSCC, 43 Higashi Kataha Machi, Nagoya.

- Hamilton, Miss K.**, 1924, CMS, Higashigashi Dori, 4 Chome, Tsukishima, Tokyo.
- Hannaford, Rev. H. D., & W.**, 1915, 1918, PN, Meiji Gakuin, Imazato Cho, Shiba Ku, Tokyo. (Tel. Takanawa 3666-8).
- Hannah, Miss Lolita**, 1925, SBC, (A), 1016 Maxwell Ave., Nashville, Tenn., U. S. A. Seinan Jo Gakuin, Itozu Kokura Shi.
- Hanold, Miss Helen D.**, 1931, RCUS, 33 Uwa Cho, Komegafukuro, Sendai Shi.
- Hansen, Miss Kate I.**, Mus. D., 1907, RCUS, 16 Juniken Cho, Komegafukuro, Sendai. (Tel. 3673).
- Harder, Miss Helene**, 1927, LCA, (A), Ohiowa, Nebr., U. S. A.
- Harder, Miss Martha**, 1926, LCA, Kyushu Jo Gakuin, Kumamoto.
- Harrington, Mrs. C. K.**, 1886, ABF, (A), (Retired), c/o ABFMS, 152 Madison Ave., New York City, U. S. A.
- Harrison, Rev. E. R., & W.**, 1916, PE, Hondo Naka Cho, Akita.
- Hartshorne, Miss A. C.**, 1896, IND, Eigakujuku, Kodaira Mura, Tokyo Fu.
- Hassell, Rev. A. P., D.D., & W.**, 1909, PS, (A), Box 330 Nashville, Tenn., U. S. A.
- Hathaway, Miss M. Agnes**, 1905, UGC, (Retired), 200 Higashi Shirayama, Zushi.
- Hawkins, Miss F. B.**, 1920, MSCC, (A), 604 Jarvis St., Toronto, Ont., Canada.
- Heaslett, Rt. Rev. S., D.D., & W.**, 1900, 1894, SPG, CMS, 225-B Yamate Cho Naka Ku, Yokohama.
- Heaton, Miss Carry A.**, 1893, MEC, (A), (Retired), 545 Irving Place, Culver City, Cal., U. S. A.
- Heckleman, Rev. F. W., D.D., & W.**, 1906, MEC, 5 Aoyama Gakuin, Tokyo Fu. (Tel. Aoyama 2008-10).
- Heins, Rev. F. W., & W.**, 1924, LCA, 174 Nakanohashi Koji, Saga.
- Helm, Mr. N. T., & W.**, 1927, PN, c/o Presbyterian Board of Foreign Missions, 156 Fifth Ave., New York City, U. S. A.
- Heltibridle, Miss Mary**, 1927, LCA, (A), c/o Foreign Mission Board, 18 E. Mt. Vernon Pl., Baltimore, Md., U. S. A.
- Hempstead, Miss Ethel L.**, 1921, MP, 16 Motoshiro Cho, Hamamatsu.
- Hendricks, Rev. K. C., & W.**, 1921, UCMS, 8 Shimo Honcho, Tsukiji, Akita Shi.
- Hennigar, Rev. E. C., D. D., & W.**, 1905, UCC, 23 Kamitomizaka Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3516).
- Henty, Miss A. M.**, 1905, CMS, Higashi Dori, 4 Chome, Tsukishima, Tokyo Shi.
- Hepner, Rev. C. W., & W.**, 1912, LCA, 228 Furuyashiki, Ashiya, Hyogo Ken.
- Hereford, Miss Grace**, 1925, PN, Wilmina Jo Gakko, Niemon Cho, Tamatsukuri, Osaka.
- Hereford, Rev. W., D. D., & W.**, 1902, PN, 189 Kokutaiji Machi, Hiroshima.
- Hermanson, Miss Hildur**, 1932, PCC, Taihoku, Formosa.
- Hertzler, Miss Verna S.**, 1927, EC, (A), R. R. 2, Box 265 F., San Gabriel, Cal., U. S. A.
- Hesketh, Miss E.**, 1924, JRM, 162 Kita Yobancho, Sendai. (Tel. 3315).
- Hessel, Rev. Egon, & W.**, 1931, OAM, 10 Higashi Machi, Shogoin Cho, Kyoto.
- Hester, Miss Margaret W.**, 1928, PE, Temma, Nara Shi, Nara Ken.
- Hetherington, Miss E.**, 1926, JRM, (A), 84 Grange Rd., W., Birkenhead, England.
- Hevwood, Miss C. Gertrude**, 1904, PE, St. Margaret's School, Takaido Machi, Tokyo Fu.
- Hibbard, Miss Esther**, 1929, ABCFM, Muromachi Dori Imadegawa Agaru, Kyoto.

- Hilburn, Rev. S. M., & W.**, 1923, MES, Kwansai Gakuin, Koto Mura, Nishinomiya Shigai, Hyogo Ken.
- Hill, Rev. George W.**, 1893, (A), (Retired), 116 E. Goodwin St., Prescott, Ariz., U. S. A.
- Hind, Rev. J., & W.**, 1890, 1891, CMS, (Retired), Sembo Cho, Tobata Shi, Fukuoka Ken. (F. C. Fukuoka 5899).
- Hittle, Miss Dorothy**, 1919, PE, Aoba Jo Gakuin, 69 Motoyanagi Cho, Sendai.
- Heare, Miss D. S.**, 1918, JEB, 102 Hirano Umemoto Cho, Kobe.
- Hodges, Miss Olive I.**, 1902, MP, Eiwa Jo Gakko, 124 Maita Machi, Yokohama. (Tel. 3-2405).
- Hoekje, Rev. Willis G., & W.**, 1907, 1908, RCA, 16 Higashi Yamate, Nagasaki. (F. C. Fukuoka 1081).
- Hoffman, Miss Mary E.**, 1930, RCUS, 33 Uwa Cho, Komega-fukuro, Sendai Shi.
- Holland, Miss C. G.**, 1915, MES, 35 Nakayamate Dori, 4 Chome, Kobe.
- Holmes, Rev. C. P., D. D., & W.**, 1906 UCC, 96 Hoekami Cho, Fukui.
- Holmes, Miss Mary**, 1916, SPG, 37 Gobancho, Himeji Shi.
- Holtom, Rev. Daniel C., Ph. D., D. D., & W.**, 1910, ABF, 820 Shimouma, Komazawa Machi, Tokyo Fu. (A), c/o Thomas Holtom, c/o Redlands University, Redlands Cal., U. S. A.
- Horn, Rev. E. T., D. D., & W.**, 1911, LCA, 921 Shimo Saginomiya, Nogata Machi, Tokyo Fu. (Tel. Ogikubo 959).
- Horne, Miss A. C. J.**, 1906, CMS, Iwahana, Nobeoka Machi, Miyazaki Ken.
- Horobin, Miss H. M.**, 1923, MSCC, Inariyama Machi, Nagano Ken.
- Howard, Miss R. D.**, 1891, CMS, 61 Asahi Cho, 2 Chome, Sumiyoshi Ku, Osaka. (Tel. Ebisu 1486).
- Howe, Miss Annie L.**, ABCFM, (A), c/o Mr. C. F. Howe, Fort Valley, Georgia, U. S. A.
- Howey, Miss Harriet M.**, 1916, MEC, Fukuoka Jo Gakko, Fukuoka, (Tel. Fukuoka 2222).
- Hoyt, Miss Olive S.**, 1902, ABCFM, 65 Okaido, 3 Chome, Matsuyama.
- Humphreys, Miss Marian**, 1915, PE, Shiken Cho, Nikko Machi, Tochigi Ken.
- Huntley, Mr. Frank, & W.**, 1929, ABCFM, Karasumaru Dori, Ichijo Sagaru, Kyoto.
- Hurd, Miss Helen R.**, 1911, UCC, Marubori Cho, Ueda Shi, Nagano Ken.
- Husted, Miss Edith E.**, 1917, ABCFM, Taisha Mura, Hyogo Ken.
- Hutchinson, Rev. A. C., & W.**, 1909, 1912, CMS, 850 Roppon Matsu, Fukuoka Shi.
- Hutchinson, Rev. E. G., & W.**, 1916, 1919, CMS, (A), 57 Oakfield Rd., Clifton, Bristol, England.

## I

- Iglehart, Rev. C. W., D. D., & W.**, 1909, 1911, MEC, (A), McGiffert Hall, Union Theological Seminary, Broadway at 120th St., New York City, U. S. A.
- Iglehart, Rev. E. T., S. T. D., & W.**, 1904, MEC, 6 Aoyama Gakuin, Tokyo Fu. (Tel. Aoyama 2008-10).
- Issac, Miss I. L.**, 1918, MSCC, Naka Hachi Cho, Toyohashi Shi.

## J

- Jackson, Rev. Roderick H.**, 1927, PE, (A), 281 Fourth Ave., New York City, U. S. A.
- James, Miss Ruth**, 1930, JRM, 162 Kita Yoban Cho, Sendai. (Tel. 3315).

**Jansen, Miss Bernice E.**, 1930, PE, Aoba Jo Gakuin, 69 Motoyanagi Cho, Sendai.

**Jean, Miss Frances E.**, 1929, PE, St. Barnabas' Hospital, Saikudani Cho, Tennoji, Osaka Shi. (Tel. Minami 2319).

**Jenkins, Rev. C. Rees, & W.**, 1925, PS, Maegawa Cho, Tokushima.

**Jenkins, Miss Louise F.**, 1920, ABF, 50 Shimotera Machi, Himeji.

**Jesse, Miss Mary D.**, 1911, ABF, (A), Ashland, Va., U. S. A.

**Johnson, Miss Emma M.**, 1929, PE, St. Margaret's School, Takaido Machi, Tokyo Fu.

**Johnson, Miss Katherine**, 1922, MES, Hiroshima Girls' School, Kaminagarekawa Cho, Hiroshima. (Tel. 3860).

**Johnson, Mr. Theodore**, 1927, JAM, Box 5, Ikoma P.O., Nara Ken.

**Johnson, Miss Thora**, 1927, PE, St. Agnes School, Muro Machi, Shimotachi Uri, Kyoto Shi.

**Jones, Miss Christine**, 1931, IND, Hitachi Omiya, Ibaraki Ken.

**Jones, Rev. E. H., & W.**, 1884, (A), (Retired), 4909 Floristan Ave., Eagle Rock, Cal., U. S. A.

**Jones, Dr. Frank M., & W.**, 1929, PE, St. Barnabas' Hospital, Saikudani Cho, Tennoji Ku, Osaka. (Tel. Minami 2319). 888 Kita Renge, Taisha Mura, Shukugawa, Hyogo Ken.

**Jones, Rev. H. P., & W.**, 1908, MES, Kwansai Gakuin, Koto Mura, Nishinomiya Shigai, Hyogo Ken.

**Jones, Mr. Tudor J., & W.**, 1924, JEB, Kita Shin Machi, Sasayama Cho, Taki Gun, Hyogo Ken.

**Jorgensen, Mr. Arthur, & W.**, 1912, YMCA, 22 Gochome, Fujimi Cho, Kojimachi, Tokyo. (Tel. Kudan 2531).

**Jost, Miss Eleanor E.**, 1928, UCC, 96 Hoekami Cho, Fukui Shi.

**Jost, Miss H. J.**, 1898, UCC, Aoyama Gakuin, Tokyo. (Tel. Aoyama 2008).

**Juergensen, Miss Agnes**, 1913, AG, 1666 Takinogawa Machi, Tokyo Fu.

**Juergensen, Mr. C. F., & W.**, 1913, AG, 1666 Takinogawa Machi, Tokyo Fu.

**Juergensen, Mr. J. W.**, 1919, AG, 122 Mizuho Machi, Minami Ku, Nagoya.

**Juergensen, Miss Marie**, 1913, AG, 1666 Takinogawa Machi, Tokyo Fu.

## K

**Kane, Miss Marion E.**, 1932, ABCFM, 648 Togoshi, Ebara Machi, Tokyo Fu.

**Karen, Rev. A., & W.**, 1922, LGAF, 1633 Ikebukuro, Maruyama, Tokyo Fu.

**Kaufman, Miss Emma R.**, 1912, YWCA, 12 Kita Koga Cho, Surugadai, Kanda Ku, Tokyo. (Tel. Kanda 1118, 1119).

**Keagy, Miss Margaret B.**, 1908, UCC, (A), Dundas, Ont., Canada.

**Kennard, Rev. J. S., Jr., Ph.D., Lit. D., & W.**, 1920, 1923, ABF, 10 of 166 Sanya, Yoyogi, Tokyo Fu. (Tel. Yotsuya 3786).

**Kennedy, Miss Claire E.**, 1924, IND, 68 Zoshigaya, Takata Machi, Tokyo Fu.

**Kennion, Miss Olive**, 1921, SPG, 1984 Maruyama Machi, Shimomoseki.

**Kerr, Rev. W. C., & W.**, 1908, 1912, PN, 32 Hitsundo, Keijo, Chosen.

**Kettlewell, Rev. F., & W.**, 1905, SPG, 1546 Kishimoto, Mikage Machi, Kobe Shigai.

**Kilburn, Miss Elizabeth H.**, 1919, MEC, (A), Room 710, 150 Fifth Ave., New York City, U. S. A.

**Killam, Miss Ada**, 1902, UCC, 96 Hoekami Cho, Fukui Shi.

- Kinney, Miss J. M.**, 1905, UCC, Eiwa Jo Gakko, Kofu Shi, Yamashashi Ken.
- Kirkaldy, Miss M.**, 1924, JRM, 730 Sumiyoshi Cho, Sumiyoshi Ku, Osaka Shi.
- Kirtland, Miss Leila G.**, 1910, PS, 37 Aoi Cho, Nagoya.
- Kludt, Miss Ann M.**, 1922, ABF, 50 Itchome, Minami Dori, Moto Imasato Cho, Higashi Yodogawa Ku, Osaka Shi. (Tel. Kita 7005. F. C. Osaka 77362).
- Knapp, Deaconess Susan T.**, 1918, PE, American Church Mission, Ikebukuro, Tokyo.
- Knipp, Rev. J. Edgar, & W.**, 1900, UB, Miidera Shita, Kamide, Otsu.
- Knudten, Rev. A. C., & W.**, 1920, LCA, 258 Motokoe, Chikusa Machi, Higashi Ku, Nagoya.
- Koch, Mr. Alfred, & W.**, 1924, SDA, 1648 Sohara, 6 Chome, Nishi-shin Machi, Fukuoka.
- Kraft, Mr. E. J., & W.**, 1921, SDA, Box 7, Yodobashi P. O., Tokyo.
- Kramer, Miss Lois F.**, 1917, EC, 93 Takehaya Cho, Koishikawa Ku, Tokyo.
- Krider, Rev. W. W., & W.**, 1920, MEC, 12-C Higashi Yamate, Nagasaki. (F. C. Fukuoka 19364).
- Kriete, Rev. C. D., & W.**, 1911, RCUS, 168 Higashi Sanban Cho, Sendai. (Tel. 2139. F. C. Tokyo 79431).
- Kuecklich, Miss Gertrud**, 1922, EC, 310 Sumida Machi, Tokyo Fu.
- Kuyper, Rev. Hubert, & W.**, 1911, 1912, RCA, 1852 Nakajima Ura, Oita.
- Lade, Miss Helen R.**, 1922, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Lake, Rev. L. C., & W.**, 1916, PN, Nishi, 6 Chome, Kita Shichijo, Sapporo.
- Lamont, Miss Helen**, 1927, ABC-FM, Kobe Jo Gakuin, Yamamoto Dori 4 Chome, Kobe.
- Lamott, Rev. W. C., & W.**, 1919, PN, Meiji Gakuin, Imazato Cho, Shiba Ku, Tokyo. (until May, 14642 Erwin St., Van Nuys, Cal., U. S. A.)
- Lancaster, Miss C. E.**, 1920, SBC, Seinan Jo Gakuin, Itozu, Kokura Shi.
- Landis, Mrs. H. M.**, 1888, PN, (A), (Retired), c/o Mr. Guido Gores, 3874 Clifton Ave., Cincinnati, O., U. S. A.
- Landsborough, Dr. David, & W.**, 1895, EPM, Shinro, Shokwa, Formosa.
- Lane, Miss E. A.**, 1912, CMS, (A), 19 Wallorton Gardens, London, S. W. 14. England. Seishi Jo Gakuin, Sarushinden, Ashiya, Hyogo Ken.
- Lang, Rev. E., & W.**, 1928, LM, 405 Miyatani, Kikuna Machi, Yokohama.
- Lang, Miss K.**, 1930, MSCC, 4 Shirakabe, 1 Chome, Nagoya.
- Laug, Rev. George W., & W.**, 1921, 1927, RCA, (A), 25 E. 22nd St., New York City, U. S. A.
- Layman, Rev. H. L., D. D., & W.**, 1895, MP, (A), (Retired), Berea, Kentucky, U. S. A.
- Lea, Rev. Arthur, D. D., & W.**, 1897, 1900, CMS, 303 Maeshinya, Haruyoshi, Fukuoka Shi.
- Lea, Miss L. E.**, 1927, SPG, (A), c/o S. P. G. 15 Tufton St., Westminster, London, S. W. 1. England.
- Learned, Rev. D. W., D. D., & W.**, ABCFM, (A), 520 Mayflower Rd., Claremont, Cal., U. S. A.
- Leavitt, Miss Julia**, 1881, PN, (A), (Retired), c/o Mrs. J. Carton, 905 So. 17th St., Fort Smith, Ark., U. S. A.

## L



- Lee, Miss Helen M.**, 1931, MEC, 4 Aoyama Gakuin, Tokyo Fu. (Tel. Aoyama 2011).
- Lee, Miss Mabel**, 1903, MEC, 2 Higashi Sanban Cho, Sendai.
- LeGalley, Mr. Charles M.**, 1929, RCUS, 6 Minami Rokken Cho, Sendai Shi. (Tel. 2261).
- Lehman, Miss Lois**, 1922, UCC, Eiwa Jo Gakko, Shizuoka Shi. (Tel. 1417).
- Leininger, Rev. A. A.**, S.T.D., & W., 1922, 1921, EC, (A), 70 Riverside Drive, New York City, U. S. A.
- Lemmon, Miss Vivian**, 1930, YMJ, Naka Cho, Yotsuya, Tokyo.
- Lindgren, Rev. R.**, & W., 1917, LGAF, (A), 12 Malminkatu, Helsinki, Finland.
- Lindsay, Miss Olivia C.**, 1912, UCC, 274 Sogaka Cho, Toyama Shi. (Tel. 5126).
- Lindsey, Miss Lydia A.**, 1907, RCUS, 16 Juniken Cho, Komagafukuro, Sendai. (Tel. 3673).
- Lindstrom, Mrs. H.**, CMA, (Retired), 18 Kitano Cho, 3 Chome, Kobe.
- Linn, Rev. J. A.**, & W., 1922, LCA, Tani Machi, 1 Chome, Moji.
- Linn, Rev. J. K.**, & W., 1915, LCA, 487 Asagaya, Tokyo Fu.
- Lippard, Miss Faith**, 1925, LCA, Ogi Machi, Saga Ken.
- Little, Dr. J. L.**, & W., 1931, EPM, Shinro Hospital, Tainan, Formosa.
- Livingston, Miss Anne A.**, 1913, EPM, Shinro, Shokwa, Formosa.
- Lloyd, Miss Jeannie**, 1903, EPM, (A), Shinro, Tainan, Formosa.
- Lloyd, Rev. J. H.**, & W., 1908, 1914, PE, Wakayama Shi, Wakayama Ken.
- Lloyd, Miss M.**, 1929, JRM, Tomizawa, Nishitaka Mura, Natori Gun, Miyagi Ken.
- Lockwood, Rev. George C.**, & W., 1928, ABCFM, Jaluit, Marshall Islands, South Seas.
- Logan, Rev. C. A.**, D.D., 1902, PS, 171 Terashima Machi, Tokushima.
- London, Miss M. H.**, 1907, PN, Joshi Gakuin, 33 Kami Nibancho, Kojimachi Ku, Tokyo.
- Long, Mrs. C. S.**, 1880-1890, MEC, (A), (Retired), 237 Prospect St., South Orange, N. J., U. S. A.
- Loomis, Miss Clara D.**, 1901, WU, Kyoritsu Jo Gakko, 212 Bluff, Yokohama. (Tel. Honkyoku 3003).
- Luben, Rev. Barnard M.**, 1929, RCA, 5 Meiji Gakuin, Shiroke, Shiba Ku, Tokyo Shi.
- Lumpkin, Miss Estelle**, PS, Tokushima Honcho, Tokushima.
- Luthy, Rev. S. R.**, & W., 1922, MEC, 2 Higashi Sanban Cho, Sendai Shi.
- Lye, Miss Florence**, 1929, JAM, Box 5, Ikoma P.O., Nara Ken.
- Lynch, Rev. A. H.**, 1930, MP, 43 Chokyuji Machi, Nagoya.
- Lynn, Mrs. Harrison A.**, 1921, WU, Kyoritsu Joshi Shin Gakko, 212 Bluff, Yokohama. (Tel. Honkyoku 3003).

## M

- MacCausland, Miss Isabelle**, 1920, ABCFM, Kobe Jo Gakuin, Yamamoto Dori, 4 Chome, Kobe. (Tel. Fukiai 3124).
- MacDonald, Miss Ethel G.**, 1929, PCC, 266 Harada Mura, Kobe.
- Mackay, Mr. George W.**, & W., 1911, PCC, Tamsui, Formosa.
- MacKenzie, Miss Virginia M.**, 1919, PN, Sturges Seminary, Maruyama Cho, Shimonoseki.
- Mackintosh, Miss Sabine E.**, 1916, EPM, Presbyterian Girls' School, Tainan, Formosa.
- MacLean, Miss Jean C.**, 1928, PCC, 266 Harada Mura, Kobe.
- MacLeod, Rev. Duncan, D. D.**, & W., 1907, EPM, Shinro, Tainan, Formosa.

- MacMillan**, Rev. Hugh & W., 1924, PCC, (A), 30 Aberdeen Apts., Bain Ave., Toronto, Ont., Canada. Tamsui, Formosa.
- Madden**, Miss Grace, 1931, IND, 99 Temma Bashi Suji, 1 Chome, Kita Ku, Osaka.
- Madden**, Rev. M. B., & W., 1895, IND, 99 Temma Bashi Suji, 1 Chome, Kita Ku, Osaka.
- Madeley**, Rev. W. F., 1898, PE, 14 Jozenji Dori, Yagura Cho, Sendai.
- Makeham**, Miss Eva., 1902, MSCC, Kitsune Ike, Nagano Shi.
- Mander**, Miss, IND, 25 Iwato Cho, Ushigome Ku, Tokyo.
- Mann**, Rev. J. C., & W., 1905, 1908, CMS, 73 Matsubara Cho, Nishinomiya Shi, Hyogo Ken.
- Mann**, Rev. Leland W., & W., 1929, ABCFM, Imadegawa, Tera Machi, Nishi, Kyoto.
- Marshall**, Rev. D. F., & W., 1923, EPM, Shinro, Tainan, Formosa.
- Marshall**, Mr. George H., & W., 1930, PE, St. Paul's University, Ikebukuro, Tokyo Fu.
- Martin**, Rev. D. P., & W., 1923, 1929, PN, Shimotatekoji, Yamaguchi Shi.
- Martin**, Prof. J. V., Ph. D., & W., 1900, 1914, MEC, (Retired), 536 Nichome, Aotani, Nada Ku, Kobe.
- Martin**, Bishop, SPG, 9 Onden, Sendagaya, Tokyo Fu.
- Matthews**, Rev. W. K., & W., 1902, MES, Kwansai, Gakuin, Koto Mura, Nishinomiya Shigai, Hyogo Ken.
- Mauk**, Miss Laura, 1915, EC, 84 Sasugaya Cho, Koishikawa, Ku, Tokyo. (Tel. Koishikawa 3546).
- Mayer**, Rev. P. S., D. D., & W., 1909, EC, 500 Shimo Ochiai Machi, Tokyo Fu.
- McAlpine**, Mr. James A., 1929, RCA, c/o Tozan Gakuin, 9 Higashi Yamate, Nagasaki Shi. (F. C. Fukuoka. 10).
- McAlpine**, Rev. R. E., D. D., & W., 1885, 1887, PS, Asahi Machi, Toyohashi.
- McCaleb**, Mr. J. M., 1892, IND, 68 Zoshigaya, Takata Machi, Tokyo Fu.
- McCall**, Rev. C. F., & W., 1908, ABCFM, 2 Gakko Cho, Niigata.
- McCoy**, Rev. R. D., & W., 1904, UCMS, 35 Nakano Cho, Ichigaya, Ushigome Ku, Tokyo.
- McCrary**, Miss C. H., 1912, PN, 12 Kamioka Cho, 1 Chome, Otaru Shi, Hokkaido.
- McDonald**, Miss M. D., 1911, PN, Tokyo Joshi Dai Gakko, Iogi Machi, Nish Ogikubo, Tokyo Fu. (Tel. Ogikubo 49).
- McGill**, Miss Mary D., 1928, PE, Jizo, Kusatsu, Gumma Ken.
- McGrath**, Miss Etta S., 1917, PE, Karasumaru Dori, Shimotachi Uri, Agaru, Kyoto Shi. (Tel. Nishijin 2372).
- McGrath**, Miss Violet, 1928, JRM, 162 Kita Yobancho, Sendai. (Tel. Sendai 3315).
- McIlwaine**, Rev. W. A., & W., 1919, PS, 37 Aoi Cho, Nagoya.
- McIlwaine**, Rev. W. B., D. D., & W., 1889, PS, 221 Suido Dori, 3 Chome, Kochi.
- McInnes**, Miss B., 1924, JRM, (A), 84 Grange Rd., W., Birkenhead, England.
- McIntosh**, Miss Elsie T., 1921, YWCA, 252 Motokoi, Chigusa Machi, Higashi Ku, Nagoya.
- McKenzie**, Mr. A. P., & W., 1920, UCC, Kwansai Gakuin, Koto Mura, Nishinomiya Shigai, Hyogo Ken.
- McKenzie**, Rev. D. R., D. D., 1888, UCC, 23 Kami Tomizaka Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 638. F. C. Tokyo 24908).
- McKim**, Miss Bessie, 1904, PE, 754 Kamagami Cho, Mito Shi, Ibaraki Ken.
- McKim**, Rt. Rev. John, D. D., & W., 1880, PE, American Church Mission, Ikebukuro, Tokyo Fu.

- McKim**, Miss Nellie, 1915, PE, 242 Naka Machi, Urawa Machi, Saitama Ken.
- McKnight**, Rev. W. Q., & W., 1919, ABCFM, 21 Karahori Cho, Sendai. (F. C. Sendai 4630).
- McLachlan**, Miss Annie May, 1924, UCC, 324 Hyakkoku Machi, Kofu Shi, Yamanashi Ken. (Tel. 1166).
- McLeod**, Miss A. O., 1910, UCC, 324 Hyakkoku Machi, Kofu Shi, Yamanashi Ken. (Tel. 1166).
- McNaughton**, Rev. R. E., & W., 1928, IND, 3864 Nagasaki Machi, Tokyo Fu.
- McSparran**, Dr. Joseph L., M. D., & W., 1917, IND, Residence: 100 Yamashita Cho, Yokohama. (Tel. 2-4974). Office: 7 Nihon Odori, Naka Ku, Yokohama. (Tel. 2-3203) Telegrams: McSparran, Yokohama.
- McWilliams**, Rev. W. R., & W., 1916, UCC, Hisaya Cho, Nagoya.
- Mead**, Miss Bessie, 1904, PE, 60 Kinomi Koji, Kasumi Cho, Yamagata Shi.
- Mead**, Miss Lavinia, 1890, ABF. (A), (Retired), Hotel Maryland, 13th and Lasalle Sts., Minneapolis, Minn., U. S. A.
- Meline**, Miss Agnes S., 1919, ABF, 11 of 8 Nakamura, Kanagawa Ku, Yokohama. (Tel. 2-2176).
- Mercer**, Rev. F. E., & W., SPG, 8 Sakai Cho, Shiba, Tokyo.
- Merrill**, Miss Katherine, 1924, ABCFM, 65 Okaido, 3 Chome, Matsuyama.
- Meyers**, Rev. J. T., D. D., & W., 1893, 1926, MES, 113 Kunitomi, Okayama.
- Mickle**, Rev. J. J., & W., 1921, MES, Kwansai Gakuin, Koto Mura, Nishinomiya Shigai, Hyogo Ken.
- Middleton**, Mr. Herbert, IND, 794 Kirigaya, Osaki Machi, Tokyo Fu.
- Miles**, Miss Mary, 1921, PN, Hoku-riku Jo Gakko, Kanazawa Shi, Ishikawa Ken.
- Millard**, Mr. F. R., & W., 1929, SDA, Kanno Mura, Kimitsu Gun, Chiba Ken.
- Miller**, Miss Edna, 1929, AFP, 30 Koun Cho, Mita, Shiba, Tokyo. (Tel. Takanawa 2143).
- Miller**, Miss Erma L., 1926, MM, 1 of 15 Kuruwa Machi, Ogaki, Gifu Ken.
- Miller**, Rev. Henry K., D. D., & W., 1892, 1888, RCUS, (A), 243 North Sixth St., Reading Pa., U. S. A. 3 Ichigaya, Dai Machi, Ushigome Ku, Tokyo Shi. (Tel. Yotsuya 3547).
- Miller**, Rev. L. S. G., D. D., & W., 1907, LCA, (A), c/o Board of Foreign Missions, 18 E. Mt. Vernon Pl., Baltimore, Md., U. S. A.
- Milliken**, Miss E. P., 1884, PN, (A), (Retired), c/o Dr. Charles McGirk, Phillipsburg, Pa., U. S. A.
- Mills**, Rev. E. O., & W., 1908, 1900, SBC, (A), 372 1/2 Newport Ave., Long Beach, Cal., U. S. A. 1041 Narutaki Machi, Nagasaki.
- Minkinen**, Rev. T., & W., 1905, LGAF, Kami Iida, Nagano Ken.
- Monk**, Miss Alice M., 1904, PN, Hokusei Jo Gakko, Sapporo.
- Montgomery**, Rev. W. E., & W., 1909, EPM, Shinro, Tainan, Formosa.
- Moore**, Rev. B. C., & W., 1924, RCA, 2 of 71 Kyo Machi, 3 Chome, Kurume Shi, Fukuoka Ken.
- Mocre**, Miss G. Helen, 1931, MEC, Kwassui Jo Gakko, Higashi Yamate, Nagasaki.
- Moore**, Rev. J. W., D.D., & W., 1890, 1893, PS, Takamatsu, Kagawa Ken.
- Moore**, Rev. J. P., D.D., RCUS, (A), (Retired), 416 Perkiomen Ave., Lansdale, Pa., U. S. A.
- Moore**, Rev. L. W., & W., 1924, PS, Asahi Machi, Toyohashi.
- Moran**, Rev. Sherwood F., & W., 1916, ABCFM, Taisha Mura, Hyogo Ken. (Tel. Yodogawa Zenrinkan, Kita 5004).

- Morehead, Mr. B. D., & W.**, 1925, IND. (A), c/o Central Church of Christ, 145 Fifth Ave., Nashville, Tenn., U. S. A.
- Morgan, Miss A. E.**, 1889, PN, (A), Isada, Shingu Shi, Wakayama Ken.
- Morris, Rev. J. Kenneth, & W.**, 1925, PE, Murasaki no Goshoden Cho, 102, Kyoto Shi.
- Mosimann, Rev. Otto**, 1929, LM, Noborito, Inada Mura, Tachibana Gun, Kanagawa Ken.
- Moss, Miss A. F.**, 1918, MSCC, 6 Nishishiro Cho, 3 Chome, Takata Shi.
- Mcule, Rev. G. H., & W.**, 1903, 1894, CMS, (A), Abbotsbury, Weymouth, Shin Gakuin, 1612 Ikebukuro, Tokyo Shigai.
- Mumford, Dr. R. H., & W.**, 1925, EPM, Shinro, Shokwa, Formosa.
- Munroe, Rev. H. H., D.D., & W.**, 1905, 1906, PS, Takamatsu, Kagawa Ken.
- Murphy, Miss Gladys M.**, 1930, PCC, 266 Harada Mura, Kobe.
- Murray, Miss Edna B.**, 1921, PE, St. Margaret's School, Takaido Machi, Tokyo Fu.
- Murry, Miss Elsie R.**, 1928, JRM, 1298 Sumiyoshi Cho, Sumiyoshi Ku, Osaka.
- Musser, Mr. C. K., & W.**, 1926, IND, Ikejiri, Setagaya, Tokyo Fu.
- Myers, Rev. H. W., D.D., & W.**, 1897, PS, 112 Yamamoto Dori, 4 Chome, Kobe.
- Mylander, Miss Ruth**, 1909, FMA, (A), North Platte, Nebr., U. S. A.
- Neely, Miss Clara J.**, 1899, PE, Kawara Machi, Gojo Sagaru, Kyoto Shi.
- Nelson, Mr. A. N., & W.**, 1918, SDA, Kanno Mura, Kimitsu Gun, Chiba Ken.
- Nettinga, Miss Dena**, 1930, PN, Tokyo.
- Nettleton, Miss Mary**, 1929, PE, Jizo, Kusatsu, Gumma Ken.
- Newbury, Miss G. M.**, 1921, ABF, 2 Nakajima Cho, Sendai.
- Newell, Rev. H. B., D.D., & W.**, 1887, ABCFM, (A), (Emeritus), 131 Eighth St., Claremont, Cal., U. S. A.
- Newman, Rev. R. G., & W.**, 1932, UCC, 23 Kami Tomizaka Cho, Koishikawa Ku, Tokyo.
- Nichols, Rt. Rev. S. H., & W.**, 1911, PE, Karasumaru Dori, Shimotachi-Uri, Kyoto. (Tel. Nishijin 2372).
- Nicholson, Mr. Herbert V., & W.**, 1915, 1920, AFP, Tokiwa Mura, Mito Shigai, Ibaraki Ken.
- Nicodemus, Prof. F. B., & W.**, 1916, RCUS, (A), 1205 Main St., Highland, Ill., U. S. A.
- Niemi, Miss Tyne**, 1926, LGAF, Kami-Iida, Nagano Ken.
- Nocrdhoff, Miss Jeane**, 1911, RCA, c/o Ferris Seminary, 178 Bluff, Yokohama.
- Norman, Rev. C. E., & W.**, 1917, LCA, (A), 30 Tribune St., Concord, N.C., U. S. A.
- Norman, Rev. Daniel, D.D., & W.**, 1897, UCC, 12 Agata Machi, Nagano, Nagano Ken.
- Norton, Miss E.L.B.**, 1900, CMS, (A), 10 Selden Rd., Worthing.
- Noss, Rev. Christopher, D.D., & W.**, 1895, RCUS, (A), 1118 W. New St., Lancaster, Pa., U. S. A.
- Noss, Rev. George S., & W.**, 1921, RCUS, 10 Daiku Machi, Aomori Shi. Aomori Ken. (Tel. 1563).
- Nothhelfer, Rev. Karl**, 1929, LM, Wadabori Machi, Horinouchi, 3. Tokyo.

## N

- Nace, Rev. I. G., & W.**, 1920, RCUS, (A), Room 310 Schaff Bldg., 1505 Race St., Philadelphia, Pa., U. S. A.
- Nash, Miss E.**, 1891, CMS, (A), (Retired), c/o Mrs. Elgie, 22 Selbie Rd., Leytonstone, London, E.

**Nugent, Rev. W. C., & W., 1920,** RCUS, 308 Shinchiku, Higashi Dori, Yamagata Shi, Yamagata Ken. (Tel. 922).

**Nuno, Miss C. M., 1925, PE, St.** Luke's Hospital, Tsukiji, Tokyo.

**Nystrom, Miss Florence A., ABF,** 10 Fukuro Machi, Surugadai, Tokyo.

## O

**Ogburn, Rev. N. S., & W., 1912,** 1921, MES, Kwansai Gakuin, Koto Mura, Nishinomiya Shigai, Hyogo Ken.

**Oglesby, Mrs. Angella M., 1931,** PE, Karasumaru Dori, Shimotachi-Uri, Kyoto Shi. (Tel. Nishijin 2372).

**Oldridge, Miss Mary Belle, 1920,** MEC, 4 Aoyama Gakuin, Tokyo Shi. (Tel. Aoyama 2011).

**Olds, Rev. C. B., & W., 1902,** ABCFM, 195 Kadota Yashiki, Okayama.

**Oltman, Mr. Paul V., & W., 1931,** PN, Meiji Gakuin, Imazato Cho, Shiba Ku, Tokyo Shi.

**Oltmans, Rev. Albert, D. D., 1886,** RCA, (Retired), 2 Meiji Gakuin, Imazato Cho, Shiba Ku, Tokyo.

**Oltmans, Miss C. Janet, 1914,** RCA, Ferris Seminary, 178 Bluff, Yokohama.

**Oltmans, Miss F. Evelyn, 1914,** RCA, 2 Meiji Gakuin, Imazato Cho, Shiba Ku, Tokyo.

**Ostrom, Rev. H. C., D. D., & W., 1911, PS, 51 Shinohara, Nada** Ku, Kobe.

**Outerbridge, Rev. H. W., S. T. D., & W., 1910, UCC, Kwansai** Gakuin, Koto Mura, Nishinomiya Shigai, Hyogo Ken.

**Oxford, Mr. J. S., & W., 1910,** MES, 23 Kita Nagasa Dori, 4 Chome, Kobe.

## P

**Paine, Miss Margaret R., 1922,** PE, Nishizu, Obama Cho, Fukui Ken.

**Paine, Miss Mildred Anne, 1920,** MEC, Nishi Arai Machi, Tokyo Fu.

**Palmer, Miss H. M., 1921, PN,** Wilmina Jo Gakko, Tamatsukuri, Osaka.

**Palmore, Rev. P. L., & W., 1922,** MES, Honcho, Tokuyama, Yamaguchi Ken.

**Parker, Mr. Kenneth A., & W., 1930, UCC, Canadian Academy,** Harada Mura, Kobe.

**Parkinson, Rev. William W., & W., 1929, ABF, 2 Hiroo Cho,** Azabu Ku, Tokyo.

**Parmelee, Miss H. F., 1877, AB-** CFM, (Emeritus), 52 Koyama, Horiike Cho, Kyoto.

**Parr, Miss D. A., 1927, CJPM,** (A), 123 Pine Rd., Winton, Bournemouth, England.

**Parrott, Mr. F., & W., 1889, 1904,** BS, (A), (Retired), 146 Queen Victoria St., London, E. C. 4, England.

**Parshley, Mrs. W. B., 1890, ABF,** (A), (Retired), Live Oak, Fla., U. S. A.

**Patton, Miss A. V., 1900, PS, 26** B, Okazaki.

**Patton, Miss Florence D., 1895** ,PS, 26 B, Okazaki.

**Peavy, Miss Anne R., 1923, MES,** Lambuth Jo Gakuin, Ishigatsuji Cho, Tennoji Ku, Osaka. (Tel. Minami 1475).

**Peckham, Miss Caroline S., 1915,** MEC, Kwassui Jo Gakko, Higashi Yamate, Nagasaki.

**Pedley, Mrs. Martha, 1887, ABC-** FM, Kobe Jo Gakuin, Yamamoto Dori, 4 Chome, Kobe. (Tel. Fukiai 3124).

**Peeke, Mrs. H. V. S., 1893, RCA,** (A), 25 E. 22nd St., New York City, U. S. A.

**Pect, Miss Azalia E., 1916, MEC,** 143 Kajiya Cho, Kagoshima. (Tel. Kagoshima 1592).

**Perkins, Mr. H. J., & W., 1920,** SDA, Box 7, Yodobashi P. O., Tokyo. (Tel. Ogikubo 51). (F. C. Tokyo 56801).

- Perry**, Miss Catherine C., 1929, ABCFM, Kobe Jo Gakuin, Yamamoto Dori, 4 Chome, Kobe.
- Peters**, Miss Augusta F., 1930, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Peterson**, Miss A. J., 1891, SAM, Chiba Shi, Shimosa.
- Peterson**, Miss Mattie E., 1931, RCUS, 168 Higashi Sanbancho, Sendai Shi, Miyagi Ken (Tel. 2139).
- Phelps**, Mr. G. S., & W., 1902, YMCA, 22 Gochome, Fujimi Cho, Kojimachi Ku, Tokyo. (Tel. Kudan 2532).
- Phillips**, Miss E. G., 1901, SPG, 108 Zoshigaya, Koishikawa Ku, Tokyo.
- Pickens**, Miss Lillian O., 1918, FMA, 1 Chome, Maruyama Dori, Sumiyoshi Ku, Osaka, (Tel. Tengachaya 2989).
- Pider**, Miss M. Z., 1911, MEC, Tokyo Joshi Daigaku, Iogi Machi, Nishi Ogikubo, Tokyo Fu.
- Piercy**, Rev. H. G., 1931, CMS, Nishi 8 Chome, Minami 15 jo, Sapporo Shi.
- Pierson**, Rev. George P., D. D., & W., 1888, PN, (A), (Retired), 926 Broad St., Elizabeth, N. J., U. S. A.
- Pieters**, Miss Johanna A., 1904, RCA, Baiko Jo Gakuin, Shimomoseki.
- Pifer**, Miss B. Catherine, 1901, RCUS, (A), R. F. D. Punxsutawney, Pa., U. S. A.
- Pinsent**, Mrs. A. M., 1905, UCC, 8 Torii Zaka, Azabu, Tokyo. (Tel. Akasaka 1058).
- Place**, Miss Pauline, 1916, MEC, 11 Oura, Nagasaki Shi.
- Pond**, Miss Helen M., 1923, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Porter**, Miss F. E., 1882, PN, (A), (Retired), 2889 San Pasqual St., Pasadena Cal., U. S. A.
- Post**, Miss Vida, 1920, ABF, (A), 59 Edsall Blvd., W., Palisades Park, N. J. U. S. A.
- Potts**, Miss Marion, 1921 LCA, (A), 1413 68th Ave., Oak Lane, Philadelphia, Pa., U. S. A.
- Powell**, Miss Cecil R., 1922, PE, Fukui Shi, Fukui Ken.
- Powlas**, Miss Annie, 1919, LCA, 36 Yanagiwara Cho, 3 Chome, Honjo Ku, Tokyo.
- Powlas**, Miss Maud, 1918, LCA, Jiaien, Kengun Mura, Kumamoto.
- Powles**, Rev. P. S. C., & W., 1916, MSCC, Nishishiro Cho, 1 Chome, Takata.
- Pratt**, Miss Susan A., 1893, WU, Kyoritsu Joshi Shin Gakko, 212 Bluff, Yokohama. (Tel. Honkyoku 3003). (F. C. Tokyo 778066).
- Preston**, Miss E. A., 1888-1925, UCC, (A), (Retired), 243 Roehampton Ave., Toronto 12, Ont., Canada.
- Preston**, Miss Evelyn D., CMS, (A), 8 Charlbert St., London, N. W., 8 England.
- Price**, Miss G. J., 127, CMS, Seishi Jo Gakuin, Sarushinden, Ashiya, Hyogo Ken.
- Price**, Rev. P. G., & W., 1912, UCC, 106 Shimo Negishi, Shitaya, Tokyo. (Tel. Shitaya 2204).
- Priest**, Miss Mary A., (A), (Retired), 52 Bristol St., Canadagua, N. Y., U. S. A.
- Primley**, Miss Helen, E., 1930, RCUS, Nakajima Cho, Sendai, (Tel. 1192).

## R

- Ramsey**, Miss Margaret M., 1928, PCC, Taihoku, Formosa.
- Randall**, Mr. A. E., & W., 1930, JAM, Box 5, Ikoma P. O., Nara Ken.
- Ransom**, Miss Mary H., 1901, PN, Wakayama Shi, Wakayama Ken.



- Ranson**, Deaconess Anna L., 1904, PE, Aoba Jo Gakuin, 69 Moto-yanagi Cho, Sendai.
- Rawlings**, Rev. G. W., & W., 1900, 1903, CMS, 371 Sumiyoshi Cho, Sumiyoshi Ku, Osaka Shi.
- Ray**, Rev. J. F., D.D., & W., 1904, SBA, 456 Senda Machi, Hiroshima Shi.
- Reed**, Mr. J. P., & W., 1921, 1926, MES, (A), c/o Board of Missions, M.E. Church South, Box 510, Nashville, Tenn., U. S. A.
- Reeve**, Rev. Warren S., 1927, PN, (A), c/o Presbyterian Board of Foreign Missions, 156 Fifth Ave., New York City, U. S. A.
- Reifsnider**, Rt. Rev. C. S., D.D., & W., 1901, PE, American Church Mission, Ikebukuro, Tokyo Fu.
- Reischauer**, Rev. A. K., D.D., & W., PN, Tokyo Joshi Dai Gakko, Iogi Machi, Nishi Ogikubo, Tokyo Fu.
- Reiser**, Miss A. I., 1920, PN, Hekuriku Jo Gakko, Kanazawa Shi.
- Rennie**, Rev. William, 1906, 10 Chitose Cho, Hakodate Shi, Hokkaido.
- Rhoades**, Miss Esther B., 1921, AFP, 30 Koun Cho, Mita, Shiba Ku, Tokyo.
- Rhodes**, Mr. E. A., & W., 1919, IND, Hitachi Omiya, Ibaraki Ken.
- Richardson**, Miss C. M., 1911, CMS, 146 Koura Cho, 5 Chome, Kita Sako Machi, Tokushima Shi.
- Richardson**, Miss Helena, 1929, JEB, 105 Hirano Umemoto Cho, Kobe.
- Richey**, Miss Helen L., 1920, UCMS, (A), c/o United Christian Missionary Society, Missions Bldg., Indianapolis, U. S. A.
- Rickert**, Mr. Adolph, & W., 1930, Box 5, Ikoma P.O., Nara Ken.
- Riker**, Miss Jessie, 1904, PN, 17 Miyajiri Cho, Yamada, Ise.
- Riker**, Miss S. M., 1926, PN, Wilmina Jo Gakko, Tamatsukuri, Osaka Shi.
- Roberts**, Miss A., 1897, CMS, 541 Nishiyama, Ikebukuro, Tokyo Shigai.
- Roberts**, Rev. Floyd L., & W., 1929, ABCFM, 84 Sakurai Cho, Naka Ku, Nagoya.
- Robertson**, Miss Mary A., 1891-1928, UCC, (A), (Retired), 605 W. 138th St., New York City, U. S. A.
- Robinson**, Mr. C. C., & W., 1920, IND, Dai Hachi Koto Gakko Kansha, Nagoya Shi. Aichi Ken.
- Robinson**, Miss H. M., 1912, IND, 8 Otabako, 3 Chome, Minami Ku, Nagoya.
- Roe**, Miss Mildred, 1926, YWCA, 12 Kita Koga Cho, Surugadai, Kanda Ku, Tokyo. (Tel. Kanda 1118-9).
- Rogers**, Miss Margaret S., 1921, WU, Kyoritsu Jo Gakko, 212 Bluff, Yokohama. (Tel. Honkyoku 3003).
- Rolf**, Brigadier V. E., & W., 1925, SA, 5 Hitotsubashi Dori, Kanda, Tokyo. (Tel. Kanda, (33) 0479, 2344).
- Rorke**, Miss M. Luella, 1919, UCC, 96 Hoekami Cho, Fukui Shi, Fukui Ken.
- Ross**, Rev. C. H., & W., 1910, ABF, (A), 1001 W. 161 St., Gardena, Los Angeles, Cal., U. S. A.
- Rowe**, Mrs. J. H., 1915, SBC, Seinan Jo Gakuin, Itozu, Kokura Shi.
- Rowland**, Rev. G. M., D. D., & W., 1886, ABCFM, (A), (Emeritus), Hancock St. Auburndale, Mass., U. S. A.
- Ruder**, Miss Theresa M., 1931, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Kobe.
- Rupert**, Miss Nettie L., 1913, IND, 35 Nakayamate Dori, 4 Chome, Kobe.
- Rusch**, Mr. Paul 1926, PE, St. Paul's University, Ikebukuro, Tokyo Fu.

**Russell, Miss M. Helen**, 1895, MEC, (A), (Retired), Hadden, Conn., U. S. A.

**Ryan, Miss Esther L.**, 1913, UCC, Marubori Cho, Ueda Shi, Nagano Ken. (A), 81 Homewood Ave., Toronto, Ont., Canada.

**Ryder, Miss Gertrude E.**, 1908, ABF, 51, 1 Chome, Demma Cho, Yotsuya Ku, Tokyo.

## S

**Sadler, Miss Neta**, 1930, UCC, 12 Agata Machi, Nagoya Shi.

**Salonen, Rev. K., & W.**, 1911, LGAF, (A), 31 Museokatu, Helsinki, Finland.

**Sansbury, Rev. C. K., & W.**, 1932, SPG, 3 Sannodai, Numazu Shi.

**Sarvis, Mrs. H. C.**, 1919, IND, Tomio Mura, Nara Ken.

**Saunders, Miss Violet**, 1931, UCC, 8 Torii Zaka, Azabu Ku, Tokyo. (Tel. Akasaka 1773).

**Saville, Miss Rose**, 1925, JRM, 730 Sumiyoshi Cho, Sumiyoshi Ku, Osaka Shi.

**Savolainen, Rev. J. V., & W.**, 1907, LGAF, (A), Hameenlinna, Finland.

**Schaeffer, Miss Mabel R.**, 1921, PE, St. Paul's University, Ikebukuro, Tokyo Fu.

**Schell, Miss Naomi**, 1921, SBC, 8 Mi Roku Cho, Tobata Shi.

**Schenck, Rev. H. W. & W.**, 1931, IND, 66-B Bluff, Yokohama. (Pastor Yokohama Union Church).

**Schiller, Rev. Emil, D. D., & W.**, 1895-1931, OAM, (A), (Retired), Ostasienmission, Berlin-Steglitz, Grunswaldstr, 22, Germany.

**Schillinger, Rev. George W., & W.**, 1920, LCA, Kyushu Gakuin, Kumamoto.

**Schneder, Rev. D. B., D. D., & W.**, 1887, RCUS, 164 Higashi Sanban Cho, Sendai. (Tel. 1508).

**Schneder, Miss Mary E.**, 1918, RCUS, (A), 424 University Ave., Rochester, N. Y., U. S. A.

**Schoonover, Miss Ruth**, 1931, YMJ, Naka Cho, Yotsuya, Tokyo.

**Schroer, Rev. G. W., & W.**, 1922, RCUS, 71 Osawakawara, Koji, Morioka Shi, Iwate Ken. (Tel. 1217).

**Schwartz, Mrs. H. W.**, 1884-1918, MEC, (A), (Retired), 1419 Whittier St., N. W., Washington, D. C., U. S. A.

**Schweitzer, Miss Edna M.**, 1912, EC, 84 Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3546).

**Scott, Rev. F. N., D. D., & W.**, 1903, MEC, Chinzei Gakuin, Nagasaki. (F. C. Treasurer: Tokyo 48401. Personal: Fukuoka 4060).

**Scott, Mrs. Helen Elgie**, 1915, ABF, (A), (Retired), Box 257, American Girls' Academy, Istanbul, Turkey.

**Scott, Rev. J. J., & W.**, 1910, 1913, CMS, (A), Lovell, Burlington Rd., Swange, Dorset.

**Scott, Miss Mary**, 1911, UCC, (A), 456 Roselawn Ave., Toronto, Ont., Canada.

**Scott, Mr. R. W., & W.**, 1931, PE, St. Paul's University, Ikebukuro, Tokyo Fu.

**Scruton, Miss Fern**, 1925, UCC, (A), 22 Pearl St. S., Hamilton, Ont., Canada.

**Searcy, Miss Mary G.**, 1923, MES, 51 Kitazato Cho, Kure.

**Searle, Miss Susan A.**, 1883, ABC-FM, (A), (Emeritus), 1658 N. W. Third St., Miami, Fla., U. S. A.

**Seeds, Miss Leonora M.**, MEC, (A), (Retired), 1262 Fair Ave., Columbus, O., U. S. A.

**Seiple, Rev. William G., Ph. D., & W.**, 1905, RCUS, (A), 3000 Reisterstown Rd., Baltimore, Md., U. S. A.

**Senior, Miss Annie, R. N.**, 1924, PCC, Taihoku, Formosa.

- Shacklock**, Rev. Floyd, & W., 1920, MEC, Shimoshirokane Machi, Hirosaki Shi. Aomori Ken.
- Shafer**, Rev. Luman J., & W., 1912, RCA, Ferris Seminary, 178 Bluff, Yokohama.
- Shannon**, Miss Ida L., 1904, MES, Hiroshima Girls' Shool, Tamina-garekawa Cho, Hiroshima. (Tel. 506).
- Shannon**, Miss Katherine, 1908, MES, 35 Nakayamate Dori, 4 Chome, Kobe.
- Sharpless**, Miss Edith F., 1910 AFP, 888 Tenno Cho, Mito Shi, Ibaraki Ken.
- Shaver**, Rev. I. L., & W., 1919, MES, 94 Niage Machi, Oita.
- Shaw**, Rev. H. R., & W., 1927, PE, (A), 281 Fourth Ave., New York City, U. S. A.
- Shaw**, Miss L.L., 1904, MSCC, CLS, 101 Minami Cho, 6 Chome, Aoyama, Tokyo Shi.
- Shaw**, Rev. R.D.M., D.D., & W., 1907, SPG, 1543 Shinjuku, Hiratsuka, Kanagawa Ken.
- Sheppherd**, Miss K., 1910, SPG, 1543 Shinjuku, Hiratsuka, Kanagawa Ken.
- Sheppard**, Miss E., IND, 124 Yamamoto Dori, 5 Chome, Kobe.
- Shipps**, Miss Helen, 1930, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Shirk**, Miss Helen, 1922, LCA, 337 Kami Tera Cho, Haruyoshi, Fukuoka.
- Shively**, Rev. B. F., D.D., & W., 1907, UB, 216 Muro Machi, Kyoto.
- Shively**, Miss Lillian, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Kobe.
- Shore**, Miss G., 1921, MSCC, Kyo-machi, Gifu, (A), 604 Jarvis St., Toronto, Ont., Canada.
- Simons**, Miss Marian, 1930, MEC, 2 Higashi Sanbancho, Sendai.
- Singleton**, Mr. Leslie, & W., 1921, EPM, Shinro, Tainan, Formosa.
- Sipple**, Mr. Carl S., & W., 1930, 1928, RCUS, 69 Katahira Cho, Sendai Shi. (Tel. 1930).
- Sister Edith Constance**, 1923, CE, (A).
- Sister Eleanor**, 1927, CE, 21 Yashiki, Yamamoto Dori, 2 Chome, Kobe.
- Sister Eleanor Frances**, 1922, CE, 21 Yashiki, Yamamoto Dori, 2 Chome, Kobe.
- Sister Emily**, 1931, CE, 358 Sanko Cho, Shiokane, Shiba Ku, Tokyo.
- Sister Superior Etheldrea**, 1924, CE, 358 Sanko Cho, Shiokane, Shiba Ku, Tokyo.
- Sister Florene**, 1929, CE, 358 Sanko Cho, Shiokane, Shiba Ku, Tokyo.
- Sister Mary Catherine**, 1919, CE, 358 Sanko Cho, Shiokane, Shiba Ku, Tokyo.
- Sister Theodora**, 1931, CE, 358 Sanko Cho, Shiokane, Shiba Ku, Tokyo.
- Skiles**, Miss Helen, 1922, PE, (A), 281 Fourth Ave., New York City, U. S. A.
- Slate**, Miss A. D., 1902, MEC, (A), (Retired), 361 Mulberry St., Williamsport, Pa., U. S. A.
- Smith**, Prof. Arthur D., & W., 1919, RCUS, (A), c/o Rev. W. S. Kissel, East Canton, Ohio, U. S. A.
- Smith**, Miss Eloise, 1930, MEC, Seoul, Korea.
- Smith**, Miss E., 1925, SPG, 5 A Nakayamate Dori, 3 Chome, Kobe Shi.
- Smith**, Mr. H. E., & W., 1925, IND, 10 Nagamoto Cho, Nishino Kyo, Kyoto Shi. P.O. Box 40, Kyoto.
- Smith**, Miss Harriet P., 1929, RCUS, (A), 209 Raleigh St., Martinsburg, W. Va., U. S. A.
- Smith**, Miss I. W., 1927, JEB, Okuradani, Akashi Shi, Hyogo Ken.

- Smith, Miss Janet, PN, Hokusei Jo Gakko, Sapporo.**
- Smith, Rev. J. C., & W., 1929, PN, Chikabumi, Asahigawa Shi.**
- Smith, Miss Pauline, 1930, MEC, Kwassui Jo Gakko, Higashi Yamate, Nagasaki.**
- Smith, Rev. P. A., & W., 1903, PE, Shimokatahara, Hikone, Shiga Ken.**
- Smith, Mr. Roy, & W., 1903, 1910, MES, 29 Kitano Cho, 1 Chome, Kobe.**
- Smith, Miss S. C., 1880, PN, (A), (Retired), 382 Del Mar St., Pasadena, Calif., U. S. A.**
- Smith, Mr. William B., & W., 1931, PE, St. Paul's University, Ikebukuro, Tokyo Fu.**
- Smyser, Rev. M. M., & W., 1903, IND, Yokote Machi, Akita Ken. (F.C. Sendai 5183).**
- Smyth, Major Annie, 1906, SA, 5 Hitotsubashi Dori, Kanda Ku, Tokyo. (Tel. Kudan (33) 0479, 2344).**
- Smythe, Rev. L.C.M., D.D., & W., 1913, 1916, PS, 16 Yoshino Machi, 2 Chome, Higashi Ku, Nagoya.**
- Soal, Miss A. A., 1917, JEB, 102 Hirano Umemoto Cho, Kobe.**
- Soper, Rev. Julius, 1873-1913, MEC, (A), (Retired), 1305 N. Maryland Ave., Glendale, Cal., U. S. A.**
- Spackman, Rev. H. C., & W., 1922, PE, St. Paul's University, Ikebukuro, Tokyo Fu.**
- Spencer, Miss Gladys, 1921, PE, 46 Tera Machi, Aomori Shi.**
- Spencer, Mrs. D. S., 1882-1926, MEC, (A), (Retired), c/o Board of Foreign Missions M. E. Church, 150 Fifth Ave., New York City, U. S. A.**
- Spencer, Miss M. A., 1878, MEC, (A), (Retired), Glendale Sanitorium, Glendale, Cal., U. S. A.**
- Spencer, Rev. R. S., & W., 1917, MEC, Fukuoka, Kyushu.**
- Spencer, Rev. V. C., & W., 1913, MSCC, (A), 604 Jarvis St., Toronto, Ont., Canada. Okaya, Nagano Ken.**
- Sprowles, Miss A. B., 1906, MEC, 4 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2011). (Field Correspondent).**
- Stacy, Miss Martha, 1919, ABC-FM, 35 Waniyama, Ishinomaki, Miyagi Ken.**
- Staple, Miss Grace E. M., 1929, PE, St. Margaret's School, Takaido Machi, Tokyo Fu.**
- Staples, Mrs. M. L., 1914, CN, Shichijo, Honmachi Sagaru, Kyoto.**
- Staples, Miss Marie M., 1914, UCC, 8 Toriizaka, Azabu, Tokyo. (Tel. Akasaka 1058).**
- Starkey, Miss Bertha, 1910, MEC, 18, 1 Chome, Eiraku Cho, Seoul, Korea.**
- Starn, Miss Pauline, 1931, IND, 99 Temmabashi Suji, 1 Chome, Kita Ku, Osaka.**
- Start, Dr. R. K., 1930, MSCC, Nishi Nagano Machi, Nagano Shi.**
- Staveley, Miss J. A., 1923, CMS, Seishin Jo Gakuin, Sarushinden, Ashiya, Hyogo Ken.**
- Steadman, Rev. F. W., & W., 1902, ABF, 43 Uchimaru, Morioka.**
- Stegeman, Rev. H. V. E., D. D., & W., 1917, RCA, 5 Meiji Gakuin, Shiokane Cho, Shiba Ku, Tokyo. (F. C. Tokyo 53521).**
- Stetson, Rev. C. R., & W., 1922, Kusabuka Cho, Shizuoka.**
- Stevens, Miss C. B., 1920, MES, (A), c/o Board of Foreign Missions M. E. Church South, Box 510 Nashville, Tenn., U. S. A.**
- Stevens, Dr. E., & W., 1930, PCC, Taihoku, Formosa.**
- Stewart, Rev. S. A., & W., 1906, 1898, MES, Gensan, Korea.**
- Stirewalt, Rev. A. J., D. D., & W., 1905, LCA, 303 Hyakunin Machi, Okubo, Tokyo.**

- St. John, Mrs. Alice C.**, 1918, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Stokes, Miss K. S.**, 1922, SPG, 56 Yuki no Gosho Cho, Hirano, Kobe.
- Stone, Rev. A. R., & W.**, 1926, UCC, 105 Taka Machi, Hamamatsu.
- Stott, Rev. J. D., & W.**, 1930, MES, 22 Sasa Machi, Uwajima, Shikoku.
- Stoudt, Prof. O. M., & W.**, 1917, RCUS, (A), 1120 W. New St., Lancaster, Pa., U. S. A.
- Stowe, Miss Grace H.**, 1908, ABC-FM, Kobe Jo Gakuin, Yamamoto Dori, 4 Chome, Kobe. (Tel. Fukiai 3124).
- Stowe, Miss Mary E.**, 1908, ABC-FM, Kobe Jo Gakuin, Yamamoto Dori, 4 Chome, Kobe. (Tel. Fukiai 3124).
- Stranks, Rev. C. J.**, 1928, IND, Shiraishi, Yamaguchi, Machi, Yamaguchi Ken.
- Straub, Miss Mae**, 1921, AG, Children's Home, 240 Kwaragi Mura, Muko Gun, Hyogo Ken.
- Stromquist, Miss A.**, 1929, JAM, Box 5 Ikoma P.O., Nara Ken.
- Strong, Rev. G. N., & W.**, 1926, SPG, 1667 Kami Tanaka Machi, Shimonoseki.
- Strothard, Miss A. O.**, 1914, UCC, 8 Torizaka Cho, Azabu, Tokyo. (Tel. Akasaka 1773).
- Sullivan, Miss Margaret**, 1930, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Summers, Miss Gertrude**, 1931, PE, St. Agnes School, Muro Machi, Shimotachi Uri, Kyoto Shi.
- Suttie, Miss Gwen**, 1928, UCC, Eiwa Jo Gakko, Atago Cho, Kofu Shi, Yamanashi Ken. (Tel. 591).
- Talbott, Mrs. B. J.**, 1916, CN, 1875 Kwannonbayashi, Sumiyoshi, Muko Gun, Hyogo Ken.
- Tammio, Rev. K., & W.**, 1913, LGAF, (A), Kytalankatu No. 1, Tampere, Finland.
- Tanner, Miss K.**, SPG, 360 Sanko Cho, Shiba, Tokyo.
- Tapson, Miss M.**, 1888, CMS, (Retired), Garden Home, Nogata Mura, Tokyo Fu.
- Taylor, Miss Erma M.**, 1913, MEC, Hiroasaki Shi.
- Taylor, Miss Isabel**, 1931, PCC, Tamsui, Formosa.
- Taylor, Mrs. Mary**, 1905, AG, Box 328, Sannomiya P.O., Kobe.
- Taylor, Miss Minnie**, 1910, RCA, 3 Oura, Higashi Yamate Machi, Nagasaki Shi.
- Teague, Miss Carolyn M.**, 1912, MEC, Fukuoka, Kyushu.
- Tench, Rev. G. R., & W.**, 1920, UCC, Canadian Academy, Harada Mura, Kobe Shigai.
- Tenny, Rev. Charles B., D.D., & W.**, 1900, 1914, ABF, (A), Hilton, N. J., U. S. A.
- TerBorg, Rev. John, & W.**, 1922, RCA, 14 Shimotatsuo Cho, Kagoshima. (F.C. Fukuoka 25248).
- Tetley, Miss Winifred**, 1930, JEB, 125 Kashiwagi, Yodobashi Machi, Tokyo Fu.
- Teusler, Dr. R. B., & W.**, 1899, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Tharp, Miss Elma R.**, 1918, ABF, 10 Fukuro Machi, Surugadai, Kanda Ku, Tokyo.
- Thede, Rev. Harvey, & W.**, 1920, EC, 14 Yojo Dori, 2 Chome, Minato Ku, Osaka.
- Thomas, Miss Grace E.**, 1931, CJPM, 156 Hyakuken Machi, Maebashi Shi. Gumma Ken.
- Thompson, Rev. E. W., & W.**, 1927, 1926, MEC, (A), 150 Fifth Ave., New York City, U. S. A.
- Thompson, Miss F. L.**, 1905, CMS, 38 Furumae Machi, Wakamatsu Shi.

## T

**Thompson, Rev. Robert A., D.D.,** F.R.G.S. & W., 1888, 1889, ABF, (A), (Retired), 425 W. Fourth St., Long Beach, Cal., U. S. A.

**Thoren, Miss Amy,** 1925, JEB, 503 Nakanobu, Ebara Machi, Tokyo Fu.

**Thorlaksson, Rev. S. O., & W.,** 1916, LCA, 541 Ueno, Nishi Nada, Kobe.

**Thornton, Rev. T. W., & W.,** 1930, OM, Arima Machi, Arima Gun, Hyogo Ken.

**Thurston, Mr. C. E., & W.,** 1927, SDA, Kanno Mura, Kimitsu Gun, Chiba Ken.

**Titcombe, Miss Lucy W.,** 1928, ABCFM, Kobe Jo Gakuin, Yamamoto Dori, 4 Chome, Kobe.

**Topping, Rev. Henry, & W.,** 1895, ABF, (Retired), 75 Kobinata Daimachi, 3 Chome, Koishikawa Ku, Tokyo. (Tel. Ushigome 3691).

**Topping, Miss Helen F.,** 1911, KCJ, 101 Hara Machi, Koishikawa Ku, Tokyo. (Tel. Koishikawa 6905).

**Topping, Rev. Willard F., & W.,** 1926, 1921, ABF, 102 Goken Yashiki, Himeji Shi.

**Terbet, Miss Isabella,** 1928, JRM, 730 Sumiyoshi Cho, Sumiyoshi Ku, Osaka Shi.

**Towson, Miss Manie C.,** 1917, MES, 55 Niage Machi, Oita.

**Tracy, Miss Mary E.,** 1903, WU, Kyoritsu Jo Gakko, 212 Bluff, Yokohama. (Tel. Honkyoku 3003).

**Tremain, Rev. M. A., & W.,** 1927, PN, 34 Tobiume Cho, Kodatsuno, Kanazawa. (A), 156 Fifth Ave., N. Y. C.

**Tristram, Miss K.,** 1888, CMS, (Retired), Poole Girls' High School, Katsuyama Dori, 5 Chome, Higashinari Ku, Osaka. (Tel. Tennoji 290).

**Trott, Miss D.,** SPG, 8 Sakae Cho, Shiba Ku, Tokyo.

**Trotter, Mr. Jesse M.,** 1931, ABC-FM, Amherst Bldg., Doshisha University, Kyoto.

**Trout, Miss Jessie M.,** 1921, UCMS, 355 Nakazato, Takinogawa Machi, Tokyo Fu. (Tel. Koishikawa 523).

**Tucker, Miss Grace,** 1931, MSCC, 8 Sakae Cho, Shiba Ku, Tokyo Shi.

**Tumlin, Miss Mozelle,** 1923, MES, 55 Niage Machi, Oita.

**Tweedie, Miss E. G.,** 1903, UCC, 274 Sogawa Cho, Toyama Shi. (Tel. 5126).

## U

**Uusitalo, Miss S.,** 1903, LGAF, Tokyo Fu., Yoyohata Machi, Yoyogi, Hon Mura, 817.

## V

**Vail, Mrs. M. S.,** 1885-1902, MEC, (A), (Retired), 2242 Seventh Ave., Oakland, Cal., U. S. A.

**VanKirk, Miss Anne S.,** 1921, PE, (A), c/o 281 Fourth Ave., New York City, U. S. A.

**Vcazey, Miss Myra A.,** 1982-1929, UCC, (A), (Retired), St. Stephen, New Brunswick, Canada.

**Verry, Miss Hazel P.,** 1918, YW-CA, 72 Ota Machi, 6 Chome, Naka Ku, Yokohama, (Tel. Honkyoku 1768).

**Vinall, Mr. G. H., & W.,** 1929, BS, 95 Yedo Machi, Kobe Ku, Kobe. (Tel. Sannomiya 2725. F.C. Osaka 11083).

**Vories, Mrs. J. E.,** 1914, OMJ, Omi-Hachiman.

**Vories, Mr. W. M., LL.D., & W.,** 1905, 1919, OMJ, Omi-Hachiman. (Tel. Residence : 456. Office : 466).

**Voules, Miss J. C.,** 1913, SPG, (A), c/o SPG, 15 Tufton St., Westminster, London, S. W. 1. England.

## W

**Wagner, Miss Dora A.,** 1913, MEC, Tokyo Joshi Daigaku, Iogi Machi, Nishi Ogikubo, Tokyo Fu.



- Wagner, Rev. H. H., & W., 1918,** FMA, 599 Aotani Machi, Nada Ku, Kobe Shi.
- Wainright, Rev. S. H., D. D., & W., 1888,** MES, CLS, 4 Ginza, 5 Chome, Kyobashi Ku, Tokyo Shi. (F. C. Tokyo 11357).
- Walker, Mr. F. B., & W., 1903,** SPG, (A), c/o S. P. G., 15 Tufton St., Westminster, London. S. W. I. England.
- Walker, Miss Mae, 1931,** MSCC, 8 Sakae Cho, Shiba Ku, Tokyo Shi.
- Waller, Rev. J. G., D. D., & W., 1890,** MSCC, Nishi Nagano Machi, Nagano Shi.
- Waller, Rev. Wilfred W., 1929,** MSCC, Baba Cho, Ueda.
- Walling, Miss C. I., 1930,** PN, 33 Kami 2 Bancho, Kojimachi, Tokyo.
- Walne, Rev. E. N., D. D., & W., 180,** SBC, Kami Tanaka Machi, Shimonoseki Shi. (Tel. 2392. F. C. Fukuoka 8849).
- Walne, Miss Florence, 1919,** SBC, (A), c/o International House, University of California, Berkeley, Cal., U. S. A. Kami Tanaka Machi, Shimonoseki Shi.
- Walser, Rev. T. D., & W., 1916,** PN, 19 of 9 Tsuna Machi, Mita, Shiba, Tokyo.
- Walsh, Rt. Rev. G. J., & W., 1913,** CMS, 553 Nishi, 8 Chome, Minami 12 Jo, Sapporo.
- Walton, Rev. W. H. Murray, & W., 1915,** CMS, Shinsei Kwan, 1 Ginza, 7 Chome, Kyobashi Ku, Tokyo Shi. (Tel. Ginza 1232). 23 St. James's Road, Tunbridge Wells, England.
- Walvoord, Miss Florence C., 1922,** RCA, Baiko Jo Gakuin, Shimonoseki Shi.
- Ward, Miss Ruth C., 1919,** ABF, (A), 1725 N. Garfield Ave., Pasadena Cal., U. S. A.
- Warner, Rev. Paul F., 1924,** MP, 43 Chokuyuji Machi, Nagoya.
- Warren, Rev. C. M., & W., 1899,** ABCFM, Miyata Cho, 2 Chome, Miyazaki.
- Warren, Rev. F. F., & W., 1925,** FMA, (A), 548 Redfield Ave., Los Angeles, Cal., U. S. A.
- Watkins, Miss Elizabeth T., 1929,** IND, Seinan Gakuin, Nishiji Machi, Fukuoka Shi, (Tel. 3170).
- Watts, Rev. F. E., & W., 1927,** IND, Seaman's Institute, 109 Ito Machi, Kobe.
- Watts, Rev. H. G., & W., 1927,** MSCC, Hakusan Ura, Niigata Shi. 604 Jarvis St., Toronto, Ont., Canada.
- Weed, Miss Helen I., 1921,** RCUS, (A), 2101 Tennessee, Lawrence, Kan., U. S. A.
- Weidiner, Rev. K., D. D., & W., 1926,** OAM, 39 Kami Tomi Zaka Cho, Koishikawa Ku, Tokyo.
- Weidner, Miss Sadie Lea, 1900,** MM, 1 of 15 Kuruwa Machi, Ogaki, Gifu Ken.
- Wells, Miss L. A., 1900,** PN, 13 Noda, Yamaguchi Shi, Yamaguchi Ken.
- Wengler, Miss Jessie, 1919,** AG, 20 Oiwake Cho, Hachioji Shi, Tokyo Fu.
- West, Miss A. B., 1883,** PN, (A), (Retired), Duncannon, Pa., U. S. A.
- Whewell, Miss Elizabeth A., 1928,** MM, 1 of 15 Kuruwa Machi, Ogaki, Gifu Ken.
- White, Miss Anna Laura, 1911,** MEC, (A), Owens Mouth, R. F. D., Cal., U. S. A.
- White, Miss Sarah, 1931,** PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Whitehead, Miss Dora, 1927,** IND, 5929 Shinoya, Oi Machi, Tokyo Fu.
- Whitehead, Miss Mabel, 1917,** MES, Lambuth Jo Gakuin, Ishigatsuji Cho, Tennoji Ku, Osaka Shi. (Tel. Minami 1475).
- Whiteman, Miss Mary, 1920,** JRM, (A), 84 Grange Rd. W., Birkenhead, England.

- Whiting, Rev. M. M., & W.**, 1912, UCC, Kwansai Gakuin, Koto Mura, Nishinomiya Shigai, Hyogo Ken.
- Wilcox, Miss B. Lucille**, 1929, YWCA, 12 Kita Cho, Surugadai, Kanda Ku, Tokyo.
- Wilcox, Miss Edith F.**, 1904, ABF, (A), 1233 Wentworth Ave., Pasadena, Cal., U. S. A.
- Wilkes, Mr. A. P., & W.**, 1897, JEB, (A), 55 Gower St., London, W. C. 1. England.
- Wilkinson, Rev. C. S., & W.**, 1916, JEB, (A), c/o J. E. B., 55 Gower St., London, W. C. 1. England.
- Wilkinson, Miss Jessie M. G.**, 1919, ABF, (A), 5 Ardmore Rd., West Roxbury, Boston, Mass., U. S. A.
- Williams, Miss A. B.**, 1910, MES, Lambuth Jo Gakuin, Ishigatsuji Cho, Tennoji Ku, Osaka Shi. (Tel. Minami 1475).
- Williams, Miss A. S.**, 1916, CMS, Poole Girls' School, Katsuyama Dori, 5 Chome, Higashinari Ku, Osaka Shi. (Tel. Tennoji 290).
- Williams, Mr. F. T.**, 1929, JEB, Kita Shin Machi, Sasayama Cho, Taki Gun, Hyogo Ken.
- Williams, Miss H. R.**, 1916, PE, (A), 281 Fourth Ave., New York City, U. S. A.
- Williams, Miss M. E.**, 1927, MP, 105 Tamanoi Cho, Atsuta, Nagoya.
- Williamson, Rev. N. F., Th. D., & W.**, 1918, 1919, SBC, Seinan Gakuin, Nishijin Machi, Fukuoka Shi. (Tel. 3170).
- Wilson, Miss Eleanor**, 1925, ABC-FM, 53 Nakayamate Dori, 5 Chome, Kobe.
- Wilson, Miss Helen**, 1929, ABF, 2 Nakajima Cho, Sendai.
- Winn, Mrs. T. C.**, 1907, PN, (A), (Retired), 1846 Maple St., Pasadena, Cal., U. S. A.
- Winnett, Mr. Homer C.**, 1929, IND, (A), c/o Central Church of Christ, 145 Fifth Ave., Nashville, Tenn. U. S. A.
- Winther, Rev. J. M. T., & W.**, 1898, LCA, 35 Kushihara Machi, 2 Chome, Kurume.
- Winther, Miss Maya**, 1928, LCA, Ogi Machi, Saga Ken.
- Wolfe, Miss Evelyn M.**, 1924, MP, Eiwa Jo Gakko, 124 Maita Machi, Yokohama. (Tel. 3-2045).
- Woodard, Rev. William P., & W.**, 1921, ABCFM, 50 Higashi Shiken Cho, Seoul, Korea. (Tel. Honkyoku 797).
- Woodward, Rev. S. C.**, 1930, CMS, Shingakuin, 1612 Ikebukuro, Tokyo Shigai.
- Woodsworth, Rev. H. F., & W.**, 1911, UCC, Kwansai Gakuin, Koto Mura, Nishinomiya Shigai, Hyogo Ken.
- Woodworth, Rev. A. D., D. D., & W.**, 1892, ABCFM, (Emeritus), 26 Kasumi Cho, Azabu Ku, Tokyo.
- Woodworth, Miss Olive F.**, 1928, JEB, 105 Hirano Umemoto Cho, Kobe.
- Woolley, Miss Alice D.**, 1925, IND, c/o C. B. K. Argal Hill Pharmacy, Tor Hotel Road, Kobe.
- Woolley, Miss K. SPG**, 360 Sanko Cho, Shiba Ku, Tokyo.
- Wordsworth, Miss R.**, SPG, Sankawa Cho, Chiba Shi.
- Worthington, Miss H. J.**, 1899, CMS, (A), c/o Mrs. Bernard Jackson, 40 Pennsylvania Road, Exeter, England.
- Wright, Miss A. H.**, 1896, IND, 436 Furu Shinyashiki, Kumamoto Shi. (Tel. 488).
- Wright, Rev. R. C., & W.**, 1927, UCC, 216 Sengoku Machi, Toyama.
- Wynd, Rev. William, & W.**, 1890, 1894, ABF, (A), (Retired), Fellowship Apartments, 6330 Ventnor Ave., Ventnor, N. J., U. S. A.
- Wythe, Miss K. Grace**, 1909, MEC, (A), 3154 College Ave., Berkeley, Cal., U. S. A.

## Y

**Yates**, Rev. N. P., 1906, IND,  
Karenko, Formosa.

**Yoho**, Miss Dee, 1930, UCMS, 355  
Nakazato, Takinogawa Machi,  
Tokyo Fu, (Tel. Koishikawa  
523).

**Young**, Rev. L. L., & W., (Korea  
1906) Japan 1927, PCC, 263  
Harada Mura, Kobe.

**Young**, Miss Mariana, 1897-1930,  
MEC, (A), (Retired), Marys-  
ville, O., U. S. A.

**Young**, Rev. T. A., & W., 1912,  
1905, UCMS, 257 Nakazato,  
Takinogawa Machi, Tokyo Fu.  
(Tel. Koishikawa 522).

## Z

**Zander**, Miss H. R., 1928, RCA,  
Ferris Seminary, 178 Bluff,  
Yokohama.

**Zaugg**, Rev. E. H., Ph. D., & W.,  
1905, RCUS, 162 Higashi San-  
bancho, Sendai Shi. (Tel. 3678).

**Zoll**, Mr. Donald, ABCFM, Doshi-  
sha YMCA, Karasumaru Dori,  
Imadegawa Sagaru, Kyoto.

# ADVERTISEMENTS



THE

NEW



# UNDERWOOD PORTABLE

---

NEW and more attractive Lines

NEW colours

QUIETER and EASIER to operate

---

SOLE AGENTS

DODWELL & CO., LTD.

TOKYO, YOKOHAMA & KOBE

Tokyo Sub-Agents

KYO BUN KWAN



# The American School in Japan

SCHOOL YEAR 1932-1933

Classes begin, Sept. 13, at 9 o'clock.

Elementary—Junior High—Senior High School Courses.

Preparation for college and university entrance by certificate.

College Entrance Board Examinations.

Interdenominational—Fifteen Nationalities.

Management by twenty missionary and business organizations.

Boarding Department—Boys live with the Athletic Director.—  
Girls with the House-mother.

All meals under the supervision of a trained dietician.

Physical Education—Mr. Bernard Gladieux of Oberlin.

School for Superior Children—High Scholastic Standards.

Development of Personality—Character Training.

**The ONLY American School in Japan.**

**C. A. MITCHELL, Principal**

**AMERICAN SCHOOL IN JAPAN**

1985 Kami Meguro, Tokyo-fu, Japan

*If Interested Write for a Catalog*

## THE KYO-BUN-KWAN

*will receive*

Orders from Abroad for any Periodical or Book issued in the Far East either in Japanese or European languages.

We are prepared to make search for Rare and Out of Print Volumes.

We are Agents for The Asiatic Society of Japan, the Transactions of which are published in English. Seven volumes of the Second Series have been published since the great Earthquake and Two volumes of Reprints: that is of papers selected from the First Series, the stock of which was destroyed in the earthquake.

We are in touch with the Japanese publishing world and will take orders for books Scientific or Popular subjects printed in Japanese Language.

**CHRISTIAN LITERATURE SOCIETY**

(KYO BUN KWAN)

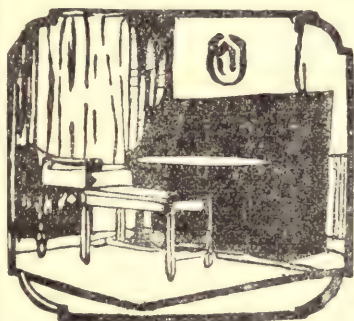
4-1 Ginza 5 chome, Tokyo

# OMI SALES COMPANY, LTD.

(A DEPARTMENT OF THE OMI MISSION)

**Omi-Hachiman, Japan**

**BRANCHES:** Fujiya Bldg., Toranomon, TOKYO  
Daido Seimei Bldg., Tosabori, OSAKA  
Main Street of Karuizawa, SHINSHU



## THE CABLE PIANO

(Full line of sizes  
and styles)

Y950.00—Y1,800.00

THE CABLE CO.'S

## "101 BEST SONGS"

(with music)

Single—25 sen

By 100—20 „

DUMONT ORGANS (The celebrated French make)

DULCITONE (Harp-like piano that never gets out of tone)

MENTHOLATUM (at any drug or department store in Japan)

STERLING GAS RANGE (best made—with vertical broiler)

STERLING HEATER (for small houses, churches, kindergartens, etc.)

SAVAGE WASHER AND DRYERS (Savage does an entire week's wash in an hour—or less)

FURNITURE, DRAPERIES, UPHOLSTERY, VELOURS (imported at low cost)

BENJ. MOORE CO.'S HOUSE PAINT, "MURESCO," for plaster walls. STAIN "SANI-FLAT" FLOOR FINISHES, etc.

SARGENT BUILDING HARDWARE.

PLUMBING FIXTURES.

PITKIN FOOD FLAVOURS in bottles and tubes.

The OMI SALES COMPANY is an experiment in applying the principles of Jesus in modern business. It will not handle poor goods.

There is a telephone in each of its offices. Its telegraphic address is "OSACO" OMI-HACHIMAN.

**Write for other lines and prices.**

## To Teachers of English . . .

You need the best and the simplest  
textbooks for the pupils in your  
various classes.

We have them.

Ask for our catalogue and for what-  
ever specimen copies you may  
need.

KAITAKUSHA

(The Y.M.C.A. Press)

Publishing Agents for the Institute  
for Research in English Teaching,  
10, Omote Sarugakucho, Kanda,  
Tokyo.

## **SUBSCRIPTIONS**

TAKEN FOR

**ALL LEADING MAGAZINES**

WRITE FOR TERMS

## **BOOKS BOUND**

Have you books you think a lot of ?

Would they look better re-bound ?

We can bind them to suit your taste and your purse.

PAPER

HALF LEATHER

BOARD

MOROCCO

CLOTH

HALF MOROCCO

LEATHER

LIMP MOROCCO

and so on.

Yearly volumes of Japan Christian Quarterly bound.

Magazines also bound.

**KYO BUN KWAN**

4-1 Ginza, 5 chome, Tokyo.

# Christian Literature Society

KYO BUN KWAN

## PUBLICATION DEPT :

Includes Commentaries, Books on Apologetics and Devotional subjects together with Evangelical Books and Tracts.

Complete catalogue gladly sent on request.

## SELLING DEPT :

Imported publications chiefly of a religious character, but maintaining at the same time a more general stock of books on :

Language Study.

Philosophy and Economics.

Art.

Novels.

Drama and Poety, Literature.

We also maintain a large stock of text books from England and America, and can supply books in quantities.

## AGENCIES :

Ginn & Co., New York. General Text books for schools.

Underwood Typewriter Company. Typewriters and Accessories.

BRANCHES AT: Aoyama 7-chome, Tokyo.

Kawaramachi-dori, Kyoto.

# CHRISTIAN LITERATURE SOCIETY

(KYO BUN KWAN)

4-1 Ginza 5 chome, Tokyo. (Main Address)

# CHRISTIAN LITERATURE SOCIETY

KYO BUN KWAN

2 Ginza 4 Chome, Tokyo, Japan

## THE TRANSACTIONS OF THE Asiatic Society of Japan

POSTAGE EXTRA

---

<b>Second Series Vol. I</b>	<b>Dec. 1924</b>	<b>¥2.50</b>
-----------------------------	------------------	--------------

---

The Imperial Edicts in the Shoko-Nihongi—by G. B. Sansom.

A Comparison of the Altaic Language with Japanese

—by G. J. Ramstedt

The Foreign Relations of Japan in the Early Napoleonic Period

—J. F. Kniper.

Four Drama-Forms of Kabuki—Mrs. J. S. Penlington.

---

<b>Second Series Supplement to Vol. I</b>	<b>Dec. 1924</b>	<b>¥2.50</b>
---	------------------	--------------

---

A Study of the Development of Religious Ideas Among the Japanese  
People as Illustrated by Japanese Phallicism—by Genchi Kato.

---

<b>Second Series Vol. II</b>	<b>Dec. 1925</b>	<b>¥3.00</b>
------------------------------	------------------	--------------

---

Fifty Sessions of the Japanese Imperial Diet

—by E. W. Clement & E. Uyehara.

Appreciation of Nature in Japanese Poetry—by S. H. Wainwright.

The Aesthetic Value of Far Eastern Works of Art—F. W. Gookin.

Notes on the Japanese Language—G. B. Sansom.

The Oceanic Language and Nipponese as branches of the Nippon-

Malay Polynesian Family of Speech—D. van H. Laberton.

---

<b>Second Series Vol. III</b>	<b>Dec. 1926</b>	<b>¥4.00</b>
-------------------------------	------------------	--------------

---

The Cradle of Graeco-Buddhist Art—A. Faucher.

The Oceanic Theory of the Origin of Japanese Language and People

—A. Neville J. Whyment.

Japanese Toys and Toy-Collectors—Frederic Starr.

Matsukaze—by D. F. Waugh.

Numerical Categories in Japanese—E. W. Clement.

---

<b>Second Series Vol. IV</b>	<b>Dec. 1927</b>	<b>¥3.50</b>
------------------------------	------------------	--------------

---

The Social Teaching of Meh Tse—L. Tomkinson.

---

<b>Second Series Vol. V</b>	<b>Dec. 1928</b>	<b>¥3.00</b>
-----------------------------	------------------	--------------

---

Cognates of Native Japanese Words—C. K. Parker.

An Introduction to the Main Currents of Buddhist Philosophy in  
Japan—W. Gundert.

Index of Transactions of the Asiatic Society of Japan, First Series,  
I. L. R. de B. Layard.

Biographical Note to be Appended to Vol. VIII of Murdoch's History  
of Japan—by James Murdoch.

Report of the Council for 1928.

**Second Series Vol. VI****Dec. 1929****¥3.00**

An Outline of Recent Japanese Archaeological Research in Korea, in its Bearing Upon Early Japanese History—G. B. Sansom.

The Wanderings of the Japanese Beyond the Seas

—Miss V. Posdneeff.

Helps to the Study of Ancient Place Names in Japan

—Dr. J. Batchelor.

On the Transliteration and Transcription of the Japanese Kana, Archaic, Ancient and Modern—Dr. Jan Lodewijk Pierson, Jr.

Report of the Council for 1930.

**Second Series Vol. VII****Dec. 1930****¥6.00**

Japanese Criticisms and Refutations of Christianity in the 17th and 18th Centuries—by Masaharu Anesaki.

Genshin's Ojo Yoshu: Collected Essays on Birth into Paradise

—A. K. Reischauer.

Diary of an Official of the Bakufu—Translated for the Society.

Two Stories by Ichijo—W. M. Bickerton.

Jan Compagnie in Japan 1672-1674: Anglo-Dutch Rivalry in Japan and Formosa—C. R. Boxer.

Book Reviews.

**Reprints Vol. I****Dec. 1925****¥6.00**

Japanese Classics

Tosa Nikki—W. G. Aston.

The Maiden of Unai—B. H. Chamberlain.

A Short Memoir from the 7th Century—B. H. Chamberlain.

A Description of My Hut—J. M. Dixon.

Sumiyoshi Monogatari—H. Partlett.

Bashō and the Japanese Epigram—B. H. Chamberlain.

**Second Series Vol. VIII****Dec. 1931****¥6.50**

Some Notes on Japanese Tree Worship—D. C. Holtom.

Writings on Martyrdom in Kirishitan Literature

—Masaharu Anesaki.

Notes on Early European Military Influence in Japan—C. R. Boxer.

The Noro, or Priestesses of Loo Choo—Robert Steward Spencer.

The Naoe Matsuri—Genchi Kato.

Daigo Tenno to Sono Issennen Go-onki—Naokata Nakamura.

Translated and annotated by J. B. Snellen.

Annual Report.

**Reprints Vol. II****Dec. 1927****¥6.50**

Ancient Japanese Rituals Part I-III—Sir Ernest Satow.

IV—Dr. Karl Florenz.

The Revival of Pure Shintau—Sir Ernest Satow.

**CHRISTIAN LITERATURE SOCIETY****KYO BUN KWAN****4-1 Ginza 5 chome, Tokyo, Japan**



# ST. LUKE'S INTERNATIONAL MEDICAL CENTER TOKYO

**Open to all, irrespective of Race, Nationality or Creed**

## STAFF

Medical and Surgical, including Senior, Associate and Junior physicians and Internes .....	61
(Four physicians are now in the United States for post-graduate study)	
Nurses—Graduates .....	89
Pupil nurses .....	68
Public Health nurses .....	29
Midwives .....	10
Social Service workers .....	3
Administrative and Executive .....	10
Architectural and Engineering .....	22
Office, Pharmacy, Technical, Hospital and Out-Patient service .....	127
Total staff .....	419

## DEPARTMENTS

### IN-PATIENT

Capacity, including accommodation in new buildings..... 500

### OUT-PATIENT AND DIAGNOSTIC CLINIC

Approximate attendance for the year 1931 ..... 120,000

This Department includes Clinics in Medicine, Surgery, Gynecology, and Obstetrics, Pediatrics, Skin, Dentistry, Eye, Ear, Nose and Throat, Tuberculosis, X-Ray, Physiotherapy. A Pharmacy and Laboratories with Pathological, Bacteriological, Metabolism, Blood Chemistry, and Physiological equipment are provided for the Public and the Physicians of Kyobashi Ward who wish to avail themselves of this service.

School clinic, for children from thirteen primary schools in Kyobashi Ward.

Pre-natal and Post-natal Maternity Clinics, conducted in cooperation with the Tokyo Municipality.

Infant Nursery Ward, in cooperation with the Municipality of Tokyo.

### PUBLIC HEALTH

Field Service in Kyobashi Ward, with twenty-nine Public Health nurses for the Clinics and house-to-house visiting in the Ward, and Midwifery Service.

Well Baby Clinics in cooperation with Tokyo Municipality and the Kobokwan Settlement.

### COLLEGE OF NURSING

(Accommodation for 150 undergraduate nurses on completion of new buildings).

3 years instructions, for degree of Trained Nurse.

1 year additional training, for Public Health Diploma.

**Telephones: Kyobashi 56 0214, 0721, 5053, 0009**

**Code Address: Stlukes Tokyo**

**ST. LUKE'S INTERNATIONAL MEDICAL CENTER,**

**Akashi Cho, Kyobashi-ku, Tokyo, Japan.**

**JAN NALEPA, Superintendent.**

昭和七年六月二十六日 印刷  
昭和七年六月三十日 發行

定價 金貳圓五拾錢

編輯者

ダブルユー・シー・ラマート

印刷所

辻子卯三郎

印刷者

辻子卯三郎



發行所

東京市京橋區銀座五丁目一番地ノ四  
敎文館











